Evangelical Christendom

Jan.-Feb., 1926.

The Reformation: Another Albert Hall Meeting: June 1st.

It is difficult to judge the movements that are taking place before our eyes. What is eccentric attracts more notice than what is deep and likely to be permanent. When we look back over a long period of years and find tendencies that have been at work clamouring for recognition as part of the life of the National Church and a wave of thought and feeling spreading in many directions we are bound to ask ourselves what it means. The Church of England has stood for Reformation Truth because it believed the Truth rediscovered and reaccepted at the Reformation to be Scriptural and Primitive. It has been the outstanding bulwark against the teaching of Romanism in this country. Its religion is called the Protestant Religion in State documents—the King its representative lay member calls himself "a faithful Protestant," and no one doubted for centuries its Protest for the Faith of the Gospel and its Protest against the errors and accretions of the Roman Church. To-day it is not so. Lord Halifax says, "Will Evangelicals believe me when I say that if they realised what the Mass was they would see that it more than anything else concentrates the mind, the heart and the affections on what to them is the most essential portion of their Creed. The Person of Christ, His Personal Presence with us, His indwelling in us, are parts of the faith they have most at heart." We agree that we have most at heart the indwelling Person of Christ in our hearts by faith. It is precisely because the Mass and all it connotes transfers Christ from the heart to the altar, localises Him in the Elements, insists on this localisation being the work of a priestly caste, and by the offering of a Priest re-presents the Sacrifice once offered on Calvary for the sins of the whole world, that we are bound in loyalty to the Word of God to fight against this invasion of Christ's teaching by non-Christian elements.

Lord Halifax again tells us that the Primacy of St. Peter is by Divine Law and that this involves the Papal supremacy. St. Peter certainly was given by Our Lord a position of pre-eminent privilege in the New Testament Church. He preached the Gospel on the day of the Pentecost—he saw the universality of the Gospel when he preached to Cornelius, but there is not a scintilla of evidence in the New Testament of the Primacy of St. Peter over the other Apostles in the Acts of the Apostles—much less of the teaching that it would pass to his successors in the See of Rome—if he ever were Bishop of Rome—would be granted until the coming of the Lord. We dare not, relying on the authority and sufficiency of the New Testament with the history of the Church before us admit, for one moment, that it is a law of God that we should hold the Primacy of the Pope and admit his claims that to be in communion with Christ it is necessary to be in communion with him. We see no sign anywhere of any diminution of his claims to universal rule over the Church. On grounds of fidelity to revealed Truth and opposition to man-made organization taking the place of Divine freedom we are forced to repudiate Roman doctrine and Roman organisation.

Before us lies a manifesto on the observation of an "Octave" by the Council of Church Unity. Among other recommendations it advocates the use of "daily intention

at Mass," "to offer a fast, a penance, or (*e.g.*) the Stations of the Cross in reparation for the sins of heresy and schism." So far, have Anglo-Catholics progressed in the adoption of Roman practices! And the demands of Anglo-Catholicism to be the representatives of the teaching of Christ in this land, with the definite repudiation of the Reformation which must be repented of in dust and ashes, make it incumbent on those who love their Bibles and the Truth they teach to stand firm and fast by the freedom which has been purchased for us at so great a cost. We are not Evangelical Protestants for the sake of a name. We take our stand by the Truth and for the Truth. We find this Truth threatened and attacked by a body of men within the Church of England as well as by Roman Catholics who are their allies in all that matters, and we dare not sit at ease and see the wave of what we are convinced is untruth spreading over the country. We must meet the assault with reasoned argument, firm upholding of Truth and devotion to the all-supremacy and all-sufficiency of Jesus Christ. The hour has come when all who value Truth and Freedom must stand together in its defence and for its propagation. To do otherwise would be false to our inheritance and disloyal to the Gospel.

Knowing our duty and recognising our responsibilities the World's Evangelical Alliance, with the co-operation of the National Church League and other organisations, is convening another great Albert Hall Meeting which will take place on Tuesday, June 1st. This date has been chosen in order that London and the Country may see the deathless determination of the Churches of the Reformation to oppose by all means in their power the insidious as well as the open assaults on Gospel Truth and Liberty. We have seen in Birmingham an organised demand supported by the English Church Union for the right of adoration of the Reserved Sacramental Elements, in the face of the law of the Church of England and the declared injunctions of the Bishop of the Diocese. This demand involves the restoration of the Mass and the doctrine of the Mass as part of the recognised teaching of the Church of England and means that the teaching which the Reformers repudiated by their martyr deaths will, if the rebels have their way, be the accepted doctrine of the Reformed and Protestant Church of England. It means that the very citadel of the Truth we hold most sacred will be placed in the Church of England in possession of those who reject it, and we have the whole New Testament teaching of God and His Redemption of mankind changed from that taught in the Gospels and Epistles to the misrepresentation of that teaching taught by the Church of Rome. We dare not allow this to take place without showing the Nation the strength of our convictions and the clearness of our determination to resist it at all costs. And we are convinced that we have with us the vast majority of the Christian people of this country. The battle has been none of our choosing. We are not the aggressors. We are bound by conscience and conviction to resist the attack, and believe the best means of so doing is by proclaiming the Truth delivered to us by Our Lord and the Church of the New Testament. Let us pray that He Who gave His Son to die for us may guide us through His Spirit in all that we do to maintain His Truth and to drive back the wave of error that has made itself so evident in our native land.

Our action must be individual as well as collective. We are really fighting once again the battle of the Reformation, which is the battle for the maintenance of the faith of the Gospel and the Truth revealed in the life, teaching, death, and resurrection of our Lord Jesus Christ. *The sands are running out.* Before the close of the year the representative Church Assembly will be asked to consider proposals made by the Bishops which may or may not prove subversive of Truth. *If it is believed that we are so regardless of the trust committed to us that we care little what may happen, grave and lasting injury may be done to what we have at heart. By attending with our friends the Albert Hall Meeting, and showing that we are resolute and are prepared to use all the means in our power to prevent the Church of England returning to false teaching, we shall influence opinion.* Let it never be forgotten that this is a National as well as a domestic Established Church question. It is even more than National. It is a primary Christian duty to preserve the Truth from mutilation and perversion by false growths of mediæval superstition. Let no reader who can possibly be present at the Albert Hall on June 1st fail to answer the Call.

Notes.

Finance.—May we earnestly appeal to all who have not yet renewed their subscriptions or donations for the financial year ending on March 31st next (or if receiving EVANGELICAL CHRISTENDOM are not yet Members of the Alliance or otherwise contributing to its funds), to send in their gifts at once? It must be evident to all how very real is the pressure of financial responsibility in view of the present work of the Alliance, which is now added to by the financial requirements of a second great Albert Hall Demonstration, truly at a time of crisis and in the National interest. All subscriptions and donations should be forwarded to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C. 1. Cheques, etc., should by payable to the "World's Evangelical Alliance," and crossed "Barclay's Bank, Ltd., Bloomsbury Branch."

The Albert Hall Meeting. Change of Date.—It has been found desirable to change the date of the second Royal Albert Hall Demonstration to answer the challenge to the Reformation. Will all friends please give special attention to the announcement which appears on page 2 of our cover, and note that the Hall has now been engaged for TUESDAY, JUNE 1st, at 7.30 p.m. The Chair will be taken by the Rt. Hon. Sir Wm. Joynson Hicks, Bt., M.P., a Vice-President of the Alliance. Arrangements are being made for special rail facilities to enable all who can possibly do so to be present. A choir of one thousand voices is being secured for the occasion. No one who can possibly be present should fail to answer this second united Call to Action. It will materially help the great task of organising if we receive early applications for tickets. Friends desiring Boxes (either Grand Tier, Loggia or Second Tier) are urged to intimate their wishes early. On the previous occasion many deferred their orders and were disappointed to find they could not be filled. It will be noted that the charge for Boxes has been considerably reduced. The whole of the top Balcony seats will be free, also the Gallery. The Demonstration will be an historic one, and we commend the arrangements and all issues to the sustained prayers of our readers.

Universal Week of Prayer.—A truly universal and successful Week of Prayer has marked the eightieth observance which closed on January 9th. We are unaware that any previous invitation has been so widely responded to, and reports from home and foreign centres now reaching Headquarters are of unusual encouragement. Here is a report which has come to hand on the day these lines are being penned. It is from the most exposed sea-coast village in England:

> I am sure you will be interested to hear of our Week of Prayer, which was in itself a great success. We had services each night in our Church School, followed successively by services in the five chapels. The Week of Prayer was felt to be such a blessing, and the power of God was so visibly present that at our last meeting a local preacher got up and said, "I have been led by others to ask if these meetings can be continued." We had, therefore, a fortnight of evangelistic services successively in the various places. The whole mission was a great blessing, and one good old Cornishman said to me, "these meetings have been grand. I have never seen or felt anything like them for years." All the ministers joined heartily, and we had some real revival times. Pendeen again put on its beautiful garments, and the Church of God went forth as one army. These meetings have united the Churches and broken down jealousies and envy. Sincere followers of Christ went forth with one accord and one aim. We are sure the fruit of unity will remain, and the results of our three weeks' service will not end in our joint meetings, but each church and chapel will be individually stirred to keep on. We have resolved to continue our united prayer meeting monthly, going to each other's meeting place.

If the Universal Week of Prayer could be taken up like this in every city, town and village spiritual revival would be here! Reports from other centres could be quoted equally encouraging, but we do not overlook many centres where "our unhappy divisions," which include unnecessary jealousies and suspicions, either leave the Week of Prayer unobserved, or an occasion of a manifestation of disunity. But there has been notable advance this year, and

consequent reports of spiritual blessing. We thank God and take courage.

The two united meetings arranged in London at the Queen's Hall, W., fell on a day which proved the inability of many to be present or to give help owing to local engagements, but there were very large attendances, and a deeply spiritual atmosphere of prayer and praise pervaded both gatherings. The platforms were a remarkable demonstration of Christian Unity, and the proceedings throughout an uplift as well as an uprising of spiritual forces. The singing of the Southern Trio was in keeping with the occasion, and we think many will long to hear them again in their rendering of "Reign, Master Jesus, Reign." "Is there no Balm in Gilead" and "Were you there when they Crucified My Lord?" We publish in this issue of EVANGELICAL CHRISTENDOM the inviting address given by the Rev. Graham Scroggie at the afternoon meeting, and shall print the address of Rev. Samuel Chadwick at the Evening meeting in our next issue.

Other central London meetings were not largely attended, but were notable for the spontaneous spirit of praise and prayer throughout. They were noon meetings, limited by the hour and the fact that all over the suburbs similar meetings, evening or otherwise, were taking place on united lines, thus claiming the attention of many who could not attend two gatherings on the same day. Another Universal Week of Prayer has passed, its influence cannot be summarised. Nearly a quarter of a million copies of the invitation and topics for prayer were issued from London, which does not take note of the foreign translations, or the reprinting of the programme in various countries, and in the columns of many religious papers in all parts of the world.

The Week of Prayer Abroad—It is early yet to speak of the observance of the Universal Week of Prayer abroad, but encouraging letters have already been received from some countries of Europe and the Near East. Among these are letters from Greece, received by the Council with much thankfulness. Mr. Xenophon P. Moschos, writing from Athens on January 11th, reports:—

The Holy Week of Prayer came round again with its uplifting and consolidating influences, and has left behind much blessing in many souls. The [illegible] Greek Evangelical Churches, the "Free" and the "Second" had united [illegible] together alternately in the two places of worship. The "Second" Church, of which I am the pastor, was appointed, as usual last year, in the Second Church of the Old Faliron. That locality, [illegible] temporary development, and also using it for the meeting was more centred by the Government as possible, as they wanted it to form part of a Centre of Justice. So we had to leave it and go back to the refugees' establishment building, quite outside the city, and very far from the hall of the meeting. We are thankful, however, that the gathering had not proportionately diminished, although it is growing harder every day for the poor refugees to spend money on buses and trams. We are hoping and praying that a plot for building may be found in the city, and that we may be enabled to buy it, so that as many labourers among people besides Russian refugees. This year the Week of Prayer was kept also for the first time in the Piraeus. Some decided for Christ, and united to be organised into a regular Church. This new dawn opened visible signs, and they observed the Week of Prayer with fervency and joy. Yesterday, at our regular service we had a collection taken specially for the Evangelical Alliance. Also the Pireaus Church took a similar collection, and I now enclose a cheque for £4 14s. 6d. Asking that this work may be fervently prayed for, etc.

Another welcome letter comes from Pastor A. Mihitsopoulos at Salonica, who writes:—

I am glad to be able to forward you £5, the sum of my Church collection during the Universal Week of Prayer. The meetings have been fully and regularly attended, and we greatly hope they have been the means of spiritual blessing to many, and have helped to bring us into closer fellowship with all our brethren abroad. In spite of the financial crisis in our market, and the low exchange of the Greek drachma we have been able to raise a sum of money that exceeds all previous years, and this is a token of gratitude towards the Alliance for the splendid work you are doing in favour of Evangelical Christianity, and for the protection of the minorities in non-Evangelical countries.

These two letters are representative of others which we receive from widely separated centres. We assure the writers and all concerned of the warm response they receive from British Christians, and the wide circle of readers of this magazine will not forget to pray that the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost may be upon all.

We should like also to take this opportunity to thank the Editor of *The Record* for valuable help accorded through an interview with the General Secretary, resulting in

a special article on the Home and Foreign observance of the Week of Prayer, which has been reprinted as a leaflet, and has greatly furthered the holy cause of worldwide united Prayer. The Missionary Societies have also greatly furthered the right observance by kindly inserting a special note in their magazines drawing attention to the Missionary influence of the Week. To one and all the Council tender hearty thanks, and we look forward to a still more universal and spontaneous response to the invitation for 1927, the arrangements for which are already in hand.

The World Call to the Church.—As we write, the great Missionary Convention called by the Missionary Council of the Church of England Assembly is taking place at the Central Hall, Westminster. Nearly three thousand delegates have assembled, and we express the hope that the important appeal made will result in a greatly widened usefulness for Church Missions overseas. In opening the convention the Chairman, the Bishop of Salisbury, said, "Our very gathering is a surprise." Although not convened on an interdenominational basis, representatives of the sister Missionary Bodies have been present on the platform, and we only regret that one session was not organised on a united basis, for of all parts where the reunion movement needs to be emphasised the foreign field is most important. Perhaps, however, we shall soon have another World Missionary Conference. In meeting, on January 28th, the Council of the World's Evangelical Alliance unanimously adopted the following fraternal message to the convention: "The Council of the World's Evangelical Alliance sends greeting to the World Call to the Church Conference now assembled at the Central Hall, Westminster, and prays that the Divine blessing may richly rest upon its deliberations."

Missionary Reunions.—The Alliance House in Russell Square is increasingly becoming a centre of united gatherings, and on recent occasions the Reception rooms have been the scene of enthusiastic meetings in the interests of various Missions. One of the most notable was that held on December 16th, when Dr. Harold Balme, Principal of Shantung Christian University, took the place of Dr. H. T. Hodgkin, who was prevented by the illness of his wife in Edinburgh from giving an address on "The Crisis and outlook in China." Representatives of several of the Missionary Societies were present and took part, including the Church Missionary Society, London Missionary Society, South America Evangelical Union, National Layman's Missionary Movement, the Keswick Convention Council, and the Presbyterian Foreign Missions. It was a memorable meeting, and the message Dr. Balme delivered covered an immense deal of ground in a brief space of time.

"Many kinds of new movements," he said, "had been developing in China—public opinion, education, antiforeignism and propaganda, anti-Christianism. Yet he held that in all these things God was working out His purposes.

The situation must be faced with open eyes and in a spirit of faith and adventure. Unquestionably the unrest to a very large extent was the outcome of the work of missions. Twenty years ago there was no public Press, whereas now there are hundreds of newspapers. The country is in the grip of opposing forces—some destructive, some constructive. An impetuous sense of nationalism was emerged by four specific things—(1) concessions of Chinese soil, (2) tariffs under foreign control, (3) extra-territoriality, (4) special provisions as to missions and missionaries. All these things had really worked to the advantage of China, but to-day they aroused intense resentment, being lumped together under the term of 'the unequal treaties.'

Dr. Balme referred specifically to the way in which China Christians had stood firmly and loyally with non-Chinese Christians in regard to the work of the National Christian Council of China and of Shantung Christian University. He adverted briefly also to General Feng, and claimed that while, as an ardent nationalist, that officer might be anti-British, he had never been anti-missionary. His leaning towards Russia was partly explained by the fact that the Soviet authorities had foregone the unequal treaties, whereas Great Britain has not; while another influential factor was that the General was dependent upon Russia for his military supplies."

On January 21st, the Rev. W. Fuller Gooch presided at the monthly Missionary Re-union, when the Heart of Africa Mission was represented by the Rev. Gilbert Barclay and Mr. Norman C. Grubb (the last-named in place of Mrs. C. T. Studd, who is temporarily absent from England for reasons of health). Mr. Barclay said the idea of Mr. C. T. Studd, in founding the World Evangelisation Crusade (with which the Heart of Africa is associated) was nothing

less than the evangelisation of all the unevangelised parts of the earth. In Africa, Arabia, Amazonia, and elsewhere, the policy had been, in face of all dangers, hardships and difficulties, to enter upon entirely new districts and to proclaim the message of the Gospel where it had never been heard before.

Mr. Norman Grubb (who until a few months ago was working in Central Africa with Mr. Stanid) spoke frankly and movingly, at some length, concerning the work of the H.A.M. The mission was founded, he said, upon three main principles:—(1) reaching the unevangelised; (2) the spirit of uttermost sacrifice; (3) a real faith in "the God of the impossible." The sphere of the work was the north-eastern corner of Belgian Congo—literally in the very centre of the African continent. Intellectually, the native peoples of the district were backward; morally and socially, they were on a very low level; spiritually, they were the victims of superstition and fear, and in the bondage of witchcraft. Mr. Grubb outlined the development of the work from its beginning in 1913 till the present time.

Few of our readers have heard, probably, of the Omi Mission, Japan, and yet another Alliance House gathering took place on January 28th, the occasion being a Reception to Mr. and Mrs. Merrell Vories, the founders of this Mission, which is doing a unique work on industrial lines. Those who were privileged to listen to the addresses of Mr. and Mrs. Vories, the latter a Japanese lady and the daughter of a nobleman, received new spiritual impetus, for the mission is a tribute to prayer and faith, and its accomplishments are astonishing. Mr. and Mrs. Vories return to Japan on February 10th, but we shall hope from time to time to refer to their work in these pages.

We remind our readers of the next Missionary Reunion on Thursday, February 18th, when Captain George F. Gracey, D.S.O., the only eye-witness of the recent Mosul, Iraq deportations, and General Secretary of the Friends of Armenia, will speak. An enthusiastic and important meeting in the interests of this work took place at the Kingsway Hall on January 26th, the arrangements for which received the cordial co-operation of the World's Evangelical Alliance in accordance with the announcement made in our last issue.

The Stockholm Conference.—Having regard to our recent article on this subject, and the fact that EVANGELICAL CHRISTENDOM is read in most countries of the world, we think it desirable to quote in full a letter received containing some friendly criticisms of our article, and the reply to the same. The World's Evangelical Alliance is of special importance at the present time, and its maintenance of the Scriptural principles of Truth and Love in all approaches to Christian Unity is a great basic principle on which the Alliance was founded in 1846. No basis of organic union can alter what we believe to be the Will of God and the true meaning of the prayer of Our Lord in St. John 17. The following correspondence speaks for itself:

THE STOCKHOLM CONFERENCE ON LIFE AND WORK.

To the Editor of
EVANGELICAL CHRISTENDOM.

Dear Sir,

May I plead for a more sympathetic attitude towards the Stockholm Conference than that evinced in the two paragraphs on the subject in your October issue? Having had the privilege (as a delegate from the South India United Church) of being a member of the Conference, I was able to study it more closely, and have been led to take a more favourable view.

If I understand the paragraphs rightly their main indictments are: (1) That in attending the Conference and taking part in certain services in connection with it Evangelical Christians compromised their position; and (2) that the teaching of the Conference was not on New Testament lines. Without discussing all the questions raised may I say a few words on these two charges?

(1) It is true that we were for the time in fellowship with members of certain Churches which we hold to be in error on matters of importance. But —with the possible exception of the Memorial service for the Patriarch Tikhon, which some regretted having attended when they understood its nature—we did nothing which could rightly be construed as condoning that error. It may be strange that the Church of Sweden should use a word for the liturgical service of each Sunday morning which is literally translated by the objectionable words "high mass." But a study of the programme shows that in Swedish the word is used for the chief service of the day, even in cases where, as in the closing service of the Conference, *the Lord's Supper is not included in the service at all.* We who were present at the Communion Service were not misled by the name. We counted it a great privilege to accept the invitation to the Table of the Lord in such a representative company, and we sacrificed nothing of our Protestantism in doing so.

(2) I do not think a study of the papers read at the Conference, or of the Message which it has

inward, confirms the view of the writer of the pamphlet that the Conference taught that "social activities are the root of the Gospel." Several of the speakers took great pains to make it clear that the primary task of the Church is to win the individual to God. But the Conference was convinced that the individual, even when won, needs guidance for his own life, as he seeks to apply his Christianity to the spheres in which he moves—the family, the State and the world—and needs to be taught how he can be associated with others in that effort. It is true that "social activities are the fruit of conversion." But does not history testify to the lamentable fact that in far too many cases the desired fruit has not been found? And is this not largely due to the fact that there has not been adequate teaching regarding what is implied in the Christian life? To supply this lack was the main object of the Stockholm Conference, and with this object should not all Evangelical Christians sympathise?

I am, etc.,

Edinburgh, (Rev.) J. H. MACLEAN.
19th November, 1925.

22nd January, 1926.

To Rev. J. H. MACLEAN,
Edinburgh.

Dear Sir,

I regret delay in replying to your letter on the subject of the Stockholm Conference. It arrived at the busiest period of the year with us, and has been laid on one side until I could give it careful thought. I am grateful to you for writing to me for we are always thankful to receive the views of others, but I see no reason for altering the article on the Stockholm Conference which appeared in our Magazine, EVANGELICAL CHRISTENDOM.

There are two great ideals of reunion to-day, the one based on organisation and organisations ecclesiastical and otherwise, the other adhering to the ideal of Scripture and the prayer of Our Lord for the unity of His Church, which did not contemplate organic unity but "the unity of the spirit in the bond of peace." As an Alliance we have never been opposed to the closer unity of all the Protestant Churches for fellowship and co-operation, in fact, we have encouraged it, but the Evangelical Alliance has now for 80 years sought to manifest throughout the world the grander unity, which is of Divine origin.

Returning to the Stockholm Conference. May I point out that the use of the word "Mass" in an esoteric and figurative sense is grossly misleading, and in my opinion is on all fours with the Tikhon Memorial Service. A word which has a definite historical meaning has been deprived by a metaphor of that meaning, and who knows that it was only metaphorically used? And then, with us a Memorial Service is something entirely different from a Requiem. The outside world had no means of seeing the new meaning of "Mass" interpreted into the Stockholm Conference, and those present at Stockholm had no means of judging the unscriptural character of the memorial until they had seen the service.

It is this playing fast and loose with language, and confusing words with things and acts that has done harm, and rightly so, to the Stockholm Conference.

I hope I have made myself clear, and for the sake of brevity will not do more than add that the reports that reached us in this country made it quite clear that the Stockholm Conference wished to establish the view that the way to reunion and the path to world-Christianity lay in co-operative social efforts. Surely the failure of conversion in a number of instances does not invalidate the argument that conversion involves a change of heart as well as devotion to and the following of the Christ. The modern approach to the subject, which to say the least was not absent from Stockholm—"make the world brighter and better by co-operation and then you will know what Christ teaches," is in my opinion doomed to failure. I admit there has been inadequate teaching on the Christian life and its responsibilities following conversion, but by stressing a good life, political aims, and social reforms to the extent they have been stressed by Copec, and at the Stockholm Conference, and in other connections, too often implies a neglect to put first things first, and the absence of the great requisite of "knowing Him, Whom to know is life eternal."

I am,
Yours sincerely,
H. M. GOOCH,
General Secretary.

Letter from Rev. Adam Podin:—We have received the following interesting letter from Rev. Adam Podin:—

KEOGH, ESTHONIA,
January 13th, 1926.

To the General Secretary,
World's Evangelical Alliance.

Dear Brother in Christ,

I have just returned from a visit to Pernau. On my return I was very much refreshed to find your kind letter with the enclosed cheque; many, many thanks for it.

I am glad to let you know, and I am sure you will be interested to hear concerning the Week of Prayer. I had ordered 2,500 copies of the Programme to be printed in Esthonian, which were all distributed throughout the country. In connection with the programme, I wrote an article about the World's Evangelical Alliance, explaining the activity and important work of the Alliance during the eighty years; how much good had been done by the same, and the blessing it had brought to the Church of God at large and individually. I rejoice to report that I succeeded in arranging prayer meetings in different Protestant Churches and Communities. As far as I have received information the meetings have been well attended, and in many places the churches and halls had been too small to accommodate the people, and in several places revivals have broken out.

Now I would like to tell you how I closed the old year and entered into the new one. On the 22nd December I was invited by the governor of the prison at Hark to preach the Christmas

servants to the prisoners. On the appointed day a fine horse and sledge was sent to take me to the prison. On arriving there I was introduced to the Governor of Justice, his wife, the Inspector in charge of all prisons, with the high officials of the Ministries of Justice, who had specially come to listen to the Christmas message, and to act as liberty servant, etcetera before them, owing to their good conduct, which led them the hall of my gospel meetings and distribution of New Testaments.

I brought with me New Testaments for those prisoners that had not received one. Before the distribution I gave a speech, explaining the value of the Word of God and its power, then turning to the Minister of Justice, I said: "As this Book has brought us much fruit, I take the liberty to present to you the first copy." So I started my distribution, beginning with the Minister and ending with the lowest criminal. The Minister and the Inspector expressed their heartiest thanks to me for all the self-denial through which I had done my work among the prisoners throughout this country. I was invited to supper with them, but as it would have gone far into midnight and I had a long way to drive home, I asked to be excused.

On December 25th I was again invited by the Governor of Hapsal to conduct the Xmas service for his inmates. As there were only 99 prisoners I decided to cheer them up with small presents—tea, sugar, pepper cakes, tracts and a New Testament, as I had received some money for that purpose from some intimate friends. Arriving at Hapsal I made arrangements for the Baptist singing choir to accompany me. The choir sang splendidly. The gospel message had such an influence on my listeners that there was no difference between officials and prisoners. At the close of the meeting over thirty prisoners, with tears running down their faces, decided for Christ.

The same day I had two services also at the Baptist Church.

The Xmas time and New Year were very busy times for us at home. We tried to cheer up our lepers and Sunday School children, with the exception of about ten orphans with small parents left we have to entrust the rest down-hearted and drunken.

On January 3rd I opened the United Week of Prayer at my own Church. The next morning I left for Pernau where the Prayer Meetings were so well attended and blessed that we had to arrange the meeting in one of the largest Halls of Pernau. Even this proved not large enough so that hundreds could not find entrance. On January 10th I had a happy and blessed church service at the Baptist Church. From 10th till 16th I held meetings in two prisons, accompanied by the local singing choir. In these prisons again several men and women gave themselves over to Jesus, promising to start a new life with the New Year. I had just time to take a cup of tea, the only meal in the day. I was so over-tired and over-worked when I reached the train, and the carriage I entered was so over-crowded that I was shown a place in another car, where I fell sound asleep. When I awoke I heard to my surprise that there had been a railway accident with the very car that I had left. An axle had broken and two cars had run off the rails. Passengers had a fearful shaking, and seven hours' wait with twenty-nine degrees below freezing point. But the Lord had given me a beautiful rest.

Many thanks to all dear friends that have sustained me and my work by prayer and otherwise; the Lord recompense it to you all, is my prayer.

Yours very thankfully,

ADAM POHRT.

Common Prayer.

"Ye also, helping together by Prayer."
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For many evidences that the Universal Week of Prayer, 1926, has been so widely observed, with practical results, known and unknown.

For "The World Call to the Church," and that it may issue in quickened enthusiasm to "preach the Gospel to every creature."

That the Holy Spirit continues to work mightily in the earth, and that tokens of His presence and power are evident in every land.

LET US PRAY—

We ask sustained petitions that all that is necessary in money and willing co-operation may be forthcoming to meet the increasing financial responsibilities of the Council, owing to extending interest of the Alliance in the world situation.

For the second great Royal Albert Hall meeting arranged for June 1st, to answer the challenge to the Reformation.

That guidance may be given in making arrangements to celebrate the 80th anniversary of the Alliance in October next.

For all agents and representatives in foreign parts, especially those engaged in giving the Word of Life or preaching the Gospel.

That great and wide-spread blessing may attend the "Day of Prayer for Students" on Sunday, February 21st.

For Spiritual Revival in the power of the Holy Ghost, above all human organisation, and in God's time and way.

For the refugees in Iraq, the Armenians in European Turkey and elsewhere, and all minorities suffering because they belong to Christ.

God's Call to the Nation*

By Rev. W. GRAHAM SCROGGIE (Edinburgh)

It is well that at the dawn of a new year we should gather together at the Throne of Grace, to consider the state and need of the Church and the world, and by confession and supplication to receive spiritual renewal, that we might be made courageous and strong for all that awaits us in the days that are to come. During the years that have intervened since the conclusion of the Great War many fond hopes have withered, and many dark fears have bloomed. They have been years of desperate struggle, of much sorrow, and of not a little disillusionment, accompanied, we are glad to think, by many hopeful signs. We think of the courageous efforts that have been made, on the part of many, to relieve acute distress, and to beget among the peoples of the world a better spirit. Especially grateful must we feel for the measure of success that has attended the efforts of those who, more especially, are endeavouring to promote peace among the nations.

ALL IS NOT WELL.

But these encouraging signs notwithstanding, the most optimistic cannot feel that all is well. There stare us in the face gigantic tasks to be accomplished, vexatious problems to be solved, desperate needs to be met, and urgent calls to be answered. Look where you will, there is unrest; racial, social, industrial and, deeper still, religious and spiritual unrest. The people are tired and fretful, and are yielding to divers passions in the vain hope of finding satisfaction. I know it is easy to be too pessimistic, but it is equally easy and more perilous to be too optimistic. We had better find that our supposed ill was good, than find that our supposed good was ill. It is always safer to be an intelligent pessimist than to be a blind optimist; and we can never hope to solve the problems that press hard upon us by denying their gravity. But to face the facts is not to despair. The state of the world is a challenge to the Church, and the Church is the hope of the world. "Ye are the salt *of* the earth, ye are the light of the world," said our Master; and were that truth really believed, it would lead Christian people to a more worthy level of life, and to a more promising line of action. The Church is in danger of forgetting her own glory and calling. Her unlikeness to the world has ever been the secret of her strength, and only as she has faithfully walked with and witnessed to her Master, has she been worthy to be spoken of as "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Is this a true description of the Church to-day? In this momentous hour of human history, so heavy with destiny, must we not plead guilty to a large measure of impotence and ineffectiveness? We must surely deplore our dissensions and divisions, our rivalries and jealousies, our decaying enthusiasms and our weak compromises. And even where these charges cannot be made, it seems to me that we have been putting emphasis in wrong places—upon social service, for instance, instead of upon spiritual renewal; upon Church Re-Union, instead of upon Christian fellowship; and upon the application of Christianity instead of upon the Christianity to be applied. I would not for a moment minimise the importance of any of these matters, but it is imperative that we put *first things first*; that while being not less eager to secure effects, we pay much more attention to their necessary causes.

THE HOPE OF THE FUTURE.

I am growingly convinced that the hope of the future is not in the Church multiplying her activities, but in her purifying her heart, renewing her devotion, and clarifying her vision. There have been periods before, in the history of the Church, when her faith was not conquering, her passion not holy, her joy not contagious, and her service not heroic. The period immediately preceding the Evangelical Revival was such a one. Things then indeed looked dark, and the saints might well have despaired. But light broke, blessing came, the soul was once again stirred to song, and the desert was made to blossom as the rose. Now what has been done, can be done, for the Lord's

* Address given at Open Hall, W., on Wednesday Afternoon, January 4th, 1922.

arm is not shortened, neither is His ear heavy.

What is needed more than anything else at the present time is a world-wide and Heaven-sent revival, a revival which shall be marked by conviction of sin and genuine repentance, by a living faith in God and His Word, by renewed devotion to the Person of Christ, by a truer and wider fellowship amongst His people, by the more constant practice of prevailing prayer, by a deeper concern for the perishing souls of men, by a more joyous Christian testimony, and by more daring enterprises for the Kingdom of God, motived and made dynamic by the Cross. That is our need. We have placed our trust and hope in many things that have failed us. Too long have we passed by the secret of our strength, and we shall have to turn at last from the very best efforts of man, to the God with Whom is not only the will to bless, but the power.

But revival is costly, and if ever we are to experience it, it must be by a recognition, on the part of the Christian Church, of what is her supreme task, and by the employment of the Divinely appointed means for its accomplishment. The value of the Church's service depends upon the rightness of her state, and her effectiveness depends primarily not upon her contact with men, but upon her maintenance of fellowship with God. True effectiveness without must always spring from a living experience within, so that it is incumbent upon us to get back to the roots of reality.

THE SUPREME TASK OF THE CHURCH.

What, then, is the supreme task of the Church, and how is it to be accomplished? Both parts of this question are answered by Our Lord, in the familiar words: "When ye Pray, say, Thy Will be done on Earth as it is in Heaven." According to that injunction, our task is to do, and to get done on earth the Will of God; and the primary means of accomplishment is Prayer. The fact that Our Lord taught His disciples to offer that prayer is in itself a revelation of purpose and a promise of fulfilment. Nothing is of more imperious importance than the Will of God. It is the sovereign governmental force in the universe. Back of that Will we cannot go. All things willingly or unwillingly, consciously or unconsciously are related to it. The Will of God is revealed with varying clearness in the material creation, in individual conscience, in human history and in Holy Scripture, and everywhere it is seen to be a "good and acceptable and perfect Will." And because it is perfect it is immutable; it does not and cannot change. God may alter His mode of action, but never His purpose or design. What He actually does depends upon the attitude of men towards Him, but what He wills remains the same, for we cannot suppose that at any time He wills less than the best for any one of us. The Divine Will may be frustrated, but it cannot be changed. "How often would I have gathered you, but ye would not. Your house is left unto you desolate." God willed one thing for His people, and they willed another thing for themselves; but although the Divine Will was not done, it was not changed. "God willeth not the death of a sinner." Yet sinners die, not because His Will changes, but because men will not let it become operative in themselves for their good. God's Will is the highest good for the Church, and the world. We may choose something less, but nothing better, for that Will known and done is life and liberty, it is righteousness and holiness, it is joy and peace and power. Therefore the ideal and and object of life is to know and to do the Will of God.

LESS ORGANISATION—MORE PRAYER.

But how, do you suppose, are we to get that Will done on earth as it is done in Heaven? Not by more elaborate organisation; not by more conferences and demonstrations; not even by a League of Nations; but by a Church on her knees. The primary work of the Church is not to preach, nor teach, nor serve, but to Pray, and she can do these other things aright only as she does pray. It is to be feared that comparatively few have considered the matter of prayer with the purpose to understand its rational basis, its dynamic secret, its incalculable power, and its absolute necessity. For the most part, our treatment of prayer is unscientific, and our use of it unintelligent. What we venture to call our prayer-life is largely unorganised, unexpectant and ineffective. Our prayers consist largely in asking God for things we want, and these mainly the things that concern our material welfare. If we get these things, we say

prayer is answered; if we do not get them, we say it is not answered. Such a conception of prayer is fundamentally false. Prayer is not a means whereby we get God to do what we want, but whereby we discover and are empowered to do what God wills. The function of prayer is not to change the Will of God, but to understand it, and to make possible its realisation. Prayer is the mightiest instrument in the world for the realisation of the Will of God, and no conception of it is true which does not make the doing of that Will the chief end.

Now I need hardly remind you that this ministry of Prayer is the exclusive privilege of the Church, and the Church and believer can exercise it only as they abide in the Will and fellowship of God. It is by prayer that the Scriptures are understood, by prayer that the Spirit is given freedom to work, by prayer that the soul is made gladly obedient, by prayer that character and conduct are brought into conformity with the Divine design, and by prayer, that Christian service becomes potent; and all because by prayer the Will of God becomes known and operative. So to pray is the present and abiding responsibility of the Church. Never, perhaps, has there been a more critical age than this, and never a more critical hour in this age than the present.

WHAT ARE WE GOING TO DO?

What then, is the Church going to do? She is in the world to be the articulation of the Will of God. That is all, and that is everything, rightly understood. But that Will cannot function through a prayerless Church. I am entirely convinced that the greatest contribution that we can make toward world peace at this time is that every Christian get into a new, direct, and living touch with God by prayer, endeavour to understand His Will, and be instantly and gladly obedient to it, and so create the atmosphere in which the evil passions of men, if they do not wither, at least cannot bloom.

The call of the Spirit to us to-day is a call to prayer. If we fail to respond to that all our conferences and demonstrations can be no compensation; but an ever-increasing number of men and women set upon knowing, doing, and getting done the Will of God, would necessarily arrest the progress of evil, and be a constant rebuke and hindrance to the forces of unrighteousness in our midst; and while such an object may, and should be publicly encouraged, it must be privately resolved upon and practised. Mass meetings and resolutions are of no avail, unless behind them there is this moral and spiritual dynamic. It is to be feared that to-day we are resorting to specious substitutes for the vital thing. It is easier to organise than to agonise; it is easier to be busy here and there in the service of Christ, than it is to intelligently and deliberately place oneself in the line of the Divine Will.

THE MINISTRY OF INTERCESSION.

The thing of vital importance for the kingdom of God in this tremendous hour is the whole-hearted consecration of all believers; and that begins, continues and is perfected by prayer. God still wonders that there are so few intercessors, and can we wonder at His wondering? If we have any regard for our Redeemer, if any regard for a distraught, sin-cursed, sorrow-laden world, if any love for our own country, if any vital concern for the perishing souls of men, or even for our own souls, surely we shall turn to this greatest of all ministries, the ministry of prevailing prayer, and let God travail in our souls for His Church and the world. Then we shall come to know and joyfully experience, what we have said and heard so often—that "more things are wrought by prayer than this world dreams of." We do not lack money, we do not lack organisation, we do not lack a gifted pulpit, we do not lack eloquent preaching, nor scholarship; but is the response to the tremendous output of the Christian Church, day by day, and week by week, to be considered adequate, or is the return commensurate with the effort? I fear we must say that it is not, and the sufficient reason is, that we are neglecting the thing that matters most. We are living our life and exercising our ministry almost entirely in public, and we have neglected the secret chamber. We talk to men, and fail to talk to God; we listen to men and are forgetting to listen to God, and as long as we do that we shall fail. There need not be less labour, nor less devotion in the service of Christ. But of this I am sure, that if in this tremendous hour we are to win through, and see the things accomplished that our hearts yearn after, we shall have to get back to the secret place and learn to PRAY; we shall have to betake ourselves anew to the all-conquering ministry of intercession.

The Church Universal: Its Quest for Fellowship*

By Rev. JOHN McBEATH, M.A.

Conscious among the movements of the present time, there is one great and profound movement in quest of fellowship. This movement in quest of fellowship may have come as a reaction to the great divisions of the world, of that world plunged in war. Men have desired to come closer together, the nations of the earth have desired to make fresh pacts and agreements, and we have to-day a great fellowship of nations. In the religious world there is a corresponding movement directed towards the uniting of the various sections of the Christian Church, a desire to create a great fellowship of Churches. I rejoice in a meeting of this character because it takes us all out of our isolations and makes us conscious of the great wide fellowship of Christ's Church and all who love Him in every land and in every section of the Christian Communion.

In that old monastery that Ruskin speaks of, La Grand Chartreuse, the curious feature was that all the windows were in the interior walls and looked into the inner courtyard. The outer walls that faced the mountains were blind—there was not one window there. When one of the monks was asked the reason for this curious feature in the architecture, he replied that he and his brethren had not come there to look at the mountains! One feels that in our individual work, close up against our specific tasks, all the windows of our lives look in upon our own affairs, our activities, our programmes for the new year, our schemes of work. But this Alliance reminds us of the great world that lies outside, and suggests the wisdom of opening windows in blind walls and looking out on the wider world of necessity and distress and poverty and misery. Meetings of this kind remind us that the commission of the Church is to the whole world. One rejoices that in this gathering, where all the Churches are represented, we are set together in common relationship, and the sense of this relationship exalts our souls and enlarges the whole range of vision and capacity; it takes us out of our narrow and restricted spheres, and gives us a sense of wider fellowship and wider resources.

NEW AND WIDER PERSPECTIVES

Lovers of Art have been interested in the contrast between Watts and Turner. The pictures of Watts show that he has looked into things and portrayed them near at hand. Turner has looked out at things and depicted them in the distance. I think we are conscious that our life has been after the fashion of Watts' paintings. The things of our life have been close up to us, and have intimately and closely absorbed us. To-day this gathering supplies the larger view. We have got new perspectives, new proportions. In this great Alliance of Prayer we are linked heart and hand with saints in other lands, and realise the Church of Christ to be one; not one in the incidental and external things of life, but one in Him, for all true unity inheres in Jesus Christ. We may call ourselves by various names and yield allegiance to a great diversity of faiths or creeds. But Jesus Christ, the centre of our trust, is One, and we are one in Him. In that great invisible, spiritual unity that never can be disrupted, we are one. All who love Him and all who serve Him are in His Church, and that Church is one.

THE FELLOWSHIP OF PRAISE

May we remind ourselves of just one or two brief and simple things. The first is that the authority that lies behind the Church is one authority. It was by the authority and power of Jesus Christ that the Church itself came into being, facing its daily task and receiving from Him its daily power. "All power is given unto Me," said Jesus, when He gave His commission to the Church. The two parts of our worship to-day are—as were indicated by the Chairman—Praise and Prayer. It is a most inspiring thing that the Churches are, after all, one in their praise.

* Address given during the Pastoral Week of Prayer at Kingsway Hall, London, on Tuesday, January 4th, 1916.

It would be an almost hopeless task for any of us to attempt to make a denominational hymn-book. When we look into our hymn-books all the Churches, in some of them, are represented in our hymns. We should not want to exclude "Jesus, the very thought of Thee," or "Lead, kindly Light," for which we are indebted to Newman, and the Roman Church. We should not want to take from our common hymn-book "Blest be the tie that binds our hearts in Christian love," which we owe to Fawcett of the Baptist Church. We do not want to cut out "Rock of Ages, cleft for me," given us with many others by the Episcopal Church. What should we do without George Matheson's "O Love, that will not let me go," for which we go to the Presbyterian Church. So we find that these Churches and many others, including Quakers and Methodists, produce our common hymn-book; and through that common hymn-book there runs one common anthem of adoration to Jesus Christ, the centre of our faith and the heart of all our work. We are one in praise. Nor would we attempt to make a national hymn-book, for in our hymn-book a variety of peoples is represented. Krishna Pál, of India, and others, have contributed to the composition of our British hymn-books. We have also American, French and German hymns. We rejoice that many of these hymns are translated into scores of languages, and everywhere declare the Church of Christ to be one compacted whole.

THE FELLOWSHIP OF PRAYER

The Church of Christ is one in prayer, the worship in which we are engaged to-day. For there is but one Name that gives efficacy to our human petitions. None of us has any exclusive right to the holy place or any prescriptive right to the sacred shrine where God makes Himself known. In that place no human privilege or human prerogative can be claimed or exercised. "Whatsoever ye shall ask in My Name, I will give it you." That one Name gives efficacy to our prayers. No matter at what altar we pray, or what form or posture we adopt in prayer, it is the one Name that gives efficacy to our cry.

A UNITY OF POWER

As the Church is one in praise, and one in prayer, it is one in power. "I came unto you," said Paul, "not with excellency of speech or of wisdom . . . but in demonstration of the Spirit and of power." It is not by the power of culture or intellect, or by the persuasiveness of human argument, or by the skill of human invention, that we are going to cleanse the world of its impurity and iniquity. There is only one Name that can drive evil passions from the human heart, darkness from the mind, and impurity from the imagination. "In the Name of Jesus Christ of Nazareth, rise up and walk." That is the Name that gives moral power to character; that is the Name that gives spiritual energy to human personality, that lifts the defeated and sends them out to the lost field to fight again and win; that lifts them from defilement and makes them clean, and sends them out to sin no more; that delivers them from a perverse condition of mind and a depraved condition of heart, and enables them to conquer the world. It is the Name of Jesus Christ that is going to do this, and this Name only. When the disciples came to Jesus, saying, "Master, we found one casting out devils in Thy Name, and we forbade him, because he followeth not us," Jesus, with a wider tolerance that was part of His sublime graciousness, taught those men that day a lesson in charity, a lesson in Christian forbearance. "Forbid him not." The unknown disciple used the one Name that could cast out demons and deviltry; he used the one Name that could sweep darkness and chaos from the earth. The Church has no other power to do the work of God than the power that God gives.

METAPHORS OF UNITY

In the Bible there are some interesting figures and symbols of unity, and all of them are hauntingly beautiful. "There shall be one flock and one Shepherd." That figure suggests the protected and sheltered Church. Then Jesus uses the figure of the dependent Church: "I am the Vine; ye are the branches." No branch can cut itself off from the Vine and maintain its fruitfulness. The branch cut off from the Vine is doomed to wither. To whatever branch of the Church we belong, to whatever branch we profess our adherence, they are all branches of the one Vine. Christ is the one life that gives fruitfulness to the whole. You might take

a ball of twine and cut it into parts, and each part would have the same properties; you might separate pebbles in heaps, and they would still have equal characteristics and functions; but you cannot separate living things and have a like result. "I am the Vine; ye are the branches. Severed from Me, ye can do nothing."

Another figure describes the Church as the body of Christ, of which He is the Head, energising and directing the activities of every part. In Him the unity of the body inheres. You will remember the apostle's other picture of the Church. He says that the Church is a building compactly built together, Jesus Christ being the chief corner-stone. If we lay emphasis on *our* Church, and call it *the* Church, or on our Denomination, or Society, or Fellowship, what are we doing? We are not laying the emphasis upon the building we are combining to erect, but upon the scaffolding; and in this day there is no time to paint and adorn and garnish scaffolding. The scaffolding is temporary; the building is permanent. The scaffolding is not the end, but the means to the end.

THE WORLD CALL

There is one Commission as well as one Authority. "Go ye out into all the world, and preach the Gospel"; *preach Jesus Christ*; not this or that doctrine, not this system of ethics or that scheme of reform. Our country needs economic reconstruction and stability, and reform of our cities and politics and industries. All these things are necessary. But, first of all, we want the regeneration of human personality, and then that regenerated personality expressing itself through all these economic and political and industrial spheres will work out the kingdom. Our one mandate is to preach Christ. There is nothing else in that great commission: "Go ye out into all the world and preach the Gospel." However far you go you cannot surpass Him; He is universal. "I, if I be lifted up, will draw all men unto Me." Out in the wide field of the earth to-day, where they lift Him up, there is a drawing unto Him. He links nations together; there is no permanent League of Nations without Him. He links the ages together, for He is not only universal, but eternal. "Yesterday, to-day and for ever Jesus Christ is the same," as vital to-day as yesterday, giving to humankind a message that never can become obsolete or effete. To-day He is vital, with the energy of God, and wherever He breathes the dead come to life and the impure are made clean. We have one commission that holds us together in all our pulpits and places of worship, and in our personal faith.

And there is but one objective, let me say, to "make disciples of all nations." I rejoice that it does not say, make Wesleyans of all nations, or make Baptists, or make Episcopalians of all nations. It says, "Make disciples," attach them to Jesus Christ and leave them in company with their Saviour. John Wesley said to his helpers, "You have nothing to do but to win souls." Attach them to Jesus Christ, to Him whose Name bids men rise up and walk; and with that commission, and under that authority, we move towards that day when there shall be one Lord, that one far-off Divine event towards which the whole creation moves, when Jesus Christ shall be King of kings and Lord of lords.

"Creeds and Confessions! High Church or the Low?
I cannot say; but you would vastly please us,
If with some pointed Scripture you could show
To which of these belonged the Saviour Jesus.
I think to all or none: not curious creeds
Or ordered forms of Churchly rule He taught,
But soul of love that blossomed into deeds
With human good and human blessing fraught.
On me nor Priest, nor Presbyter, nor Pope,
Bishop nor Dean, may stamp a party name:
But Jesus with His largely human scope,
The service of my human life may claim.
Let prideful priests do battle about creeds,
The Church is mine that does most Christlike deeds."

Professor Blackie.

Should Christians Pray for the Jews and Jewish Missions?*

By Rev. J. CHALMERS LYON

When our Lord Jesus Christ left the world He asked His disciples who remained behind to go and do something that was absolutely impossible, except on one condition. He asked them to "Go and make disciples of all nations." Remembering who they were—few in number, men of no great education or intellectual powers, ordinary men; and remembering the condition of the days in which they lived, the difficulties and perils of travel, the difficulty of learning languages that had never been reduced to writing, and of adapting themselves to new customs, countries and climates—they might well have said, "Lord, do not ask us to do anything of the kind, because we cannot do it."

THE GREAT COMMISSION

But note the way in which Our Lord put His request. Jesus came to them, and said, "All power is given unto Me in heaven and on earth." "All authority." He is guiding, ruling, directing the hosts of heaven. His hands are holding the stars in their courses, and it is by the greatness of His power that "not one falleth." (That is how Isaiah explains the law of gravitation; he says it is the fingers of Jesus.) "All authority is given unto Me in heaven and on earth; therefore, go ye and make disciples of all nations." "I have all power; therefore, go ye." The next thing He says to them is, "Ye shall receive power, after that the Holy Ghost is come upon you." "Ye shall receive power."

We are asked to-day to pray especially for two matters:—First, "That a widespread movement of Divine power may add fulness of blessing to the Church in all the lands of Christ;" and "That every minister, evangelist, home mission worker, Sunday school teacher, witness-bearer, intercessor, may be filled with the Holy Spirit." These two are one. It is a request that God would manifest His presence and power by His Holy Spirit in the Church on earth, that He would quicken His Church. That is the first thing—quicken His Church by the presence and power of the Holy Spirit in all believers. Secondly, we are asked to pray: "That the set time when the Redeemer shall come to Zion, to turn away transgression from Jacob, may be hastened"; and "That the Christian Church may be enabled earnestly and believingly to plead for the fulfilment of the word of assurance, 'and so all Israel shall be saved.'" That is all one request—that God will hasten the day when Israel shall her true Messiah see in Jesus. Thus we are to keep two things before our minds as we pray: The presence, the power, the baptism of the Holy Spirit in the Church; and, the salvation of Israel.

CHRISTIANS WHO CRITICISE JEWISH MISSIONS

See how closely these two petitions are linked in the New Testament. If we turn to Acts i, 8, we read this: "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me in Jerusalem, and Judea, and Samaria, and to the uttermost parts of the earth." In moving about this country, and about in my own Church, I still find Christian people, *Christian* people who wonder whether it is right to encourage and support and pray for Jewish missions; who tell me that the Jew does not want us, and that, after all, they worship the same God as we worship. "Missions are all right to the heathen, but why to the Jews?" I never can understand how those people who know their Bibles—how they can interpret even such a verse as this: "Ye shall be witnesses unto Me in Jerusalem"—that is Jewish missions right enough—"and in all Judea"—that is Jewish missions—"and in Samaria"—and we might say that is fifty and fifty; and *then* come the Gentiles—"to the uttermost parts of the earth." Christ put Jewish missions first on the Church's programme, and the Church has no right to reverse that or alter it in any way. We can only do it to our own harm and loss. We speak of these two matters—the Holy Spirit and Jewish missions. The Holy Spirit God gives to them that obey Him, and what if the Church is disobedient? How can God give the fulness of blessing of the Holy Spirit to a

*Address given during the Universal Week of Prayer at Kingsway Hall, London, on Saturday, January 9th, 1926.

disobedient Church, to a Church that is ignoring his primary command to preach the Gospel, beginning at Jerusalem? I am glad that Sir George King read us that wonderful passage out of Ezekiel about the "dry bones." It reminded us of God's promises to Israel, and he might have read dozens of others. But that is one of the most striking in the whole Book. It reminded us that it is one of scores of promises that God has made concerning Israel, promises which are just as definite as, and in some senses even more so than, the promise of a coming Redeemer into the world. How can we read the promises of a coming Redeemer, and know how these promises have been literally fulfilled—and then read these other promises and regard them as never to be literally fulfilled?

We can see, I believe, a certain shaking among the "dry bones" even at the present hour.

JEWS TURNING TOWARDS CHRISTIANITY

People tell us that the Jews do not want our message. That is perfectly true of many Jews. It is perfectly true of a great many other people—Atheists, Agnostics, Indians, Chinese. But we must obey Christ's command. He did not ask us to go to the people who wanted us, but to the people who needed a Saviour. But it is true to-day that a great many Jews are wanting the message, and are longing for the message. Most of the Jews of the world are centred in one spot, that is Central Europe, Southern Russia, Poland. Ten-elevenths, they say, of the Jews of the world are there. And just there there has been an extraordinary movement in the last couple of years, an awakening of a spirit of inquiry. Jews who have passed through the experiences of the great war found that their materialistic outlook and their ignorance of God left them unsatisfied, and they are feeling out now and saying, "Well, we will see if Christianity can supply us with anything." Missionaries are writing home and telling us—missionaries of the London Jews' Society and the British Jews' Society—that sometimes they can hardly get their rest at night because of the great multitudes that come seeking them. Sometimes missionaries have to travel secretly from place to place because they are besieged by groups of eager, interested people. We thank God for that.

THE COMPULSION OF LOVE

But we have to remember, of course, that the end is not yet. There is a battle to be fought. Judaism is itself apparently hopelessly divided. We have got those who are Jews but who do not want to be Jews. They wish to be assimilated with the nations. On the other hand, we have Zionists, strongly nationalistic. Then there are the Reformed Jews, Orthodox Jews, Liberal Jews and others. Between some of these divisions you will find bitterness that is extreme. Judaism is divided. Vast numbers of Jews are Agnostic, never entering a synagogue, knowing nothing of their Bibles. They are needing one thing, and one thing only. They are needing what you and I need—the Saviour, the knowledge of God in Jesus Christ; and God has laid that upon His Church as its primary duty—to make Christ known to the Jew. In my Church there is a movement taking place which some of us are watching very carefully. It has its perils. I believe it has its possibilities for good if rightly guided of God. We seek to get into a kindlier and closer touch with Jews. We feel that in bygone centuries the Jew, through bitter persecution by so-called Christians, has got an entirely distorted idea of what Christianity is. I have had Jews tell me that they have never known that Christianity really is something altogether different from that which they have always connected it with—pogroms, hate, contempt, persecution of all sorts. That is not the spirit of Jesus at all, and the Church that persecutes the Jews is not the Church of Christ. When He said "Compel them to come in," He was not thinking of pogroms and persecution, but of the compulsion of love. We have got to set ourselves right with the Jew, and to explain to the Jew that that is not the spirit of Christ, and to apologise for things done in the name of Christ to Christ's own people according to the flesh; and in my own Church we are trying to do that in new ways. We want to meet them in a friendly, kindly way, and to present them with real Christianity. Ah, to do that we need ourselves to be baptised afresh with the Spirit of God. The two things then on our programme to-day are—prayer for a fresh baptism of God's Spirit, and prayer for the ingathering of God's people, and that will mean to the world nothing less than life from the dead. Thanks be unto God for such a hope.

For This Time: A United Litany

On several recent occasions we join in beautiful United Intercession and at the Queen's Hall, W., on January 5th, was compiled by a Minister of our Church.

A TRIBUTE OF HOMAGE

When we consider the heavens, the work of Thine hands, O God, and the myriad stars in space that Thou hast created, what is man that Thou art mindful of him, and this little earth that Thou regardest it? Yet art Thou not mindful of those whom Thou hast made, and of the world that Thou hast redeemed. Evermore Thou seekest to bring them to Thyself. Thou hast assured us that the glory of the Lord shall be revealed and that all flesh shall see it together; and because the mouth of the Lord hath spoken it we must surely believe that His promise shall be fulfilled. Accept the homage our hearts offer Thee this day, and hasten Thy Kingdom everywhere.

THINE BE THE GLORY, O MOST HIGH!

For the wide Commonwealth to which we belong, and especially for this our island home, we praise Thee. May we be girt by Thy mercy as we are girt by the sea, and overshadowed by Thy goodness in the future as we have been in the past. For all that Thou has wrought for us in former days, Thy deliverance in times of peril, Thy guidance in days of perplexity, and Thine enriching grace in eras of prosperity, we offer Thee our most hearty thanks.

THINE BE THE GLORY, O MOST HIGH!

If Thou hadst been swift to mark iniquities we had long ago gone the way of Babylon and Tyre; but there is forgiveness with Thee that Thou mayest be feared. We confess our frequent heedlessness of Thy law, our failure to rise to the opportunities Thou hast granted us. For what Thou hast enabled us to be and to do we ascribe Thy Name; remember our frailty and pardon our iniquities, O Lord, we beseech Thee.

THINE BE THE GLORY, O MOST HIGH!

A LITANY OF DESIRE

Let Britain live before Thee, O Thou Who rulest all nations, and turnest even the wrath of man to Thy praise. Cast us not away for our transgressions nor forget Thy covenant with our fathers. We are not worthy of Thy favour, but then we never were worthy, and since Thou hast blessed us, being unworthy, surely Thou canst bless us still?

HEAR US, WE BESEECH THEE, O LORD!

Bless England and make it the land of the free. Remember Scotland, the Lowlands and the Highlands, and stablish it in Thy Word. Think of Wales, and let Thy praise sound to its utmost borders. Have regard to Ireland, North and South, and unite its people to fear Thy Name. Care for the islands of the Coasts and the islands of the Channels, and grant them Thy peace. English or Erse, Welsh or Gaelic, Norman or Manx—one people, let us also be Thy people for ever.

HEAR US, WE BESEECH THEE, O LORD!

For the lands across the seas we entreat Thee: for India and Burmah and Ceylon rising into nationhood: for Canada and South Africa with their promise of the future: for Africa, North and East and West, where Britain has rule or influence or mandate: for Australasia and the islands of the Ocean, the homes of our kindred: for the settlements in Asia and America under English care: and especially for Palestine with its prophecies and problems.

HEAR US, WE BESEECH THEE, O LORD!

We pray for our King and Queen and their family: for our governors and guides: for the Navy, the Army and the Air Force in their defence of our realm: for those who influence public opinion by newspapers and books: for teachers and parents in their training of the

young: for doctors and nurses in the care of the sick: for merchants and traders in the supply of our needs; for artists and entertainers in their appeal to our labours.

HEAR US, WE BESEECH THEE, O LORD!

We pray earnestly at this time for those who descend into the darkness to seek the treasure Thou hast hid in the earth, that as they enrich us they themselves may be enriched with all things necessary for a happy life. We pray for those who venture forth in ships for our advantage, or dare the perils of the air the swifter to our aid.

HEAR US, WE BESEECH THEE, O LORD!

We pray for all workers, that they may have joy in their labour; and for those who are idle either from choice or from necessity, that they may speedily find the task which may give zest to life. We pray for children, that they may be welcomed and grow up worthy of the age in which their lot is cast; and for the dying, that they may be upheld in their crossing of the river.

HEAR US, WE BESEECH THEE, O LORD!

And having laid the need of our own nation at Thy feet, we pray also for all the nations of the earth, those that are ancient and those but newly born: for all peoples whatever the colour of their skin or the customs of their country. Teach us all to help each other, to learn from each other, to love each other, to rejoice in each other—all enthroning Christ as Saviour and King. According to Thy holy Will let the British Commonwealth of nations and the United States of America ever dwell in amity and together labour for the blessing of the world. Especially at this time we pray for China and for Russia, that these two great peoples, groping for the way, may be guided better than they know, and both of them further Thy great purposes for mankind.

HEAR US, WE BESEECH THEE, O LORD!

A DOXOLOGY OF PRAISE

As we spread our petitions before Thee, O Gracious and Adorable Lord, we thank Thee that Thou hast brought us safely to the beginning of this New Year with all its hopes and possibilities. We believe we are on the verge of new revelations of Thy power, and new understanding of Thy Will. May it be a year of great reconciliations. Prepare us for all Thou art preparing for us, and receive our thanks for all Thou hast already shown us and for all the grace we have not tasted yet.

PRAISE, PRAISE TO THEE, FOR EVER AND EVER!

We thank Thee for the Pact of Peace between the nations of Europe, and for the vision of peace in all the world. We thank Thee for all that has been accomplished in the League of Nations and in the industrial and philanthropic thoughts of men. We thank Thee for the great army of Thy heralds who have gone forth with the Gospel to all lands and have won millions in all nations to allegiance to Jesus Christ our Lord.

PRAISE, PRAISE TO THEE, FOR EVER AND EVER!

Above all we thank Thee for our Lord Jesus Himself, for all we know of Him, and for the discoveries we are yet to make of His great Salvation. For His triumph already in the hearts of that great multitude that no man can number and the certainty of His triumph in the whole world. For the hastening of His good promise, and for the approach of His glorious Epiphany, we lift up our hearts this day, and with eager faces look forward to what the year may bring.

PRAISE, PRAISE TO THEE, FOR EVER AND EVER!

Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy Name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest. Alleluja! For the Lord God omnipotent reigneth.

[*Glory be to the Father, and to the Son, and to the Holy Ghost,*
As it was in the beginning, is now, and ever shall be, world without end. Amen.]

Reunion Notes.

The Season has the public press Birmingham paid so much attention to any **Dispute** ecclesiastical matter as it has lately directed to the Birmingham revolt. The Bishop of Birmingham, after long negotiations in the course of which he showed himself extremely anxious to strain and even break the law of the National Church, declined to institute a Clergyman to a living to which he had been presented. Reservation is illegal in the Church of England. Reservation means that after the Communion Service the elements are preserved for certain purposes. It has been urged that the reservation of them is the natural result of the growth of the desire for communion on the part of the sick and dying and that it is impossible to administer the Holy Communion without such Reservation. It is admitted, however, that the demand for Reservation springs not so much from the need of the people as from the conscientious objections of a number of the Clergy to communicate after they have broken their Fast. With the reserved Sacrament there is no need for the Minister to communicate. He gives the Elements to the Communicant. It has become the custom in many parishes that the Wafer Bread only is given. The Wine is not given, and a mutilated Sacrament is the result. Even this form of Reservation is opposed to the existing Prayer Book. As the House of Clergy passed a Resolution in favour of Reservation for the sick, the Bishop of Birmingham was willing to permit the Clergyman to reserve the Elements for purpose of Communion. By going this far he not only strained the law, but gave his consent to its being broken in one respect.

Reservation in Open Church The Bishop issued a number of regulations which, while permitting the reservation of the consecrated Elements for purposes of Communion, forbade their being reserved in such a fashion as would permit "devotions" before them. It may seem strange to some of our readers that there are Prayer Meetings in some Anglo-Catholic Churches in the presence of the Reserved Sacrament. Our Lord is taught to be locally present in the Elements and as such ought to be adored. To the average man the distinction between adoring Our Lord in the Elements and adoring the Elements which on consecration have been endued with His presence is very hard to draw. The creature and the Creator are so closely united that to separate them in thought, much more in worship, is extraordinarily difficult. The Bishop of Birmingham by condemning such services and demanding their discontinuance caused some fifteen Incumbents in his Diocese to refuse him obedience. They thereby showed themselves opposed to his authority and ready to defy the law as well as to refuse him the true and canonical obedience they had promised. This involved that as disloyal and disobedient they would not receive help from the funds of the Diocese and thereby would be in a sense outlaws from the ordinary administration of Diocesan organisations. Then the English Church Union intervened and raised a Fund to help these Clergy, and declared that they had the right to worship in the presence of the Reserved Sacrament and the Bishop had no authority to forbid their exercising the right. Other Bishops had given permission and "the faithful" in Birmingham should not be deprived of privileges that are granted in other parts of the Church by Bishops who have been more amenable to the pressure of Anglo-Catholic law breakers. These are the facts, and they show, as by limelight, the condition into which the Church of England, which ought to give an example to the country of law-abiding, has fallen. Men do not hesitate to do that which is directly forbidden by the formularies to which they swear obedience; those who place most value on the episcopal office and its divine right are the first to rebel against it when it gives commands in opposition to its wishes, and a great London

Society is prepared to stand by the Law-breakers and support them by its moral authority as well as by its funds. Under these circumstances we have organised lawlessness flaunting itself in the National Church.

The Growth of Lawlessness

When Reservation was first demanded it was for the sake of the sick, then it was for the sake of the consciences of the Clergy, and now it is for the purpose of adoration and worship. "The reserved elements give warmth to a Church, the visible Presence inspires devotion, and the hearts of the faithful are stirred." We find the so-called benefits derived by the worshipper made the test of Truth instead of the whole teaching of the New Testament on the character of the sacrament of our Redemption and its use for the strengthening of the faith of men by its reception. Then we were told that the Bishop, while having no right to prohibit Reservation, has the right to regulate it. Now we have reached the stage that those who introduced Reservation feel themselves strong enough to defy the Bishop and say that he has only the right to regulate Reservation of the Elements when his regulations fall in with the wishes of those who reserve the sacrament and accept Roman developments as binding upon their consciences. They are Clergy of two Provinces of the Western Church, and as such they are bound to obey the law of the Universal Church which, in their minds, is the Roman Church, and in consequence we have the practices of the Roman Church—which cannot be considered in this respect anything but superstitious in the light of the New Testament erected into the guide of action and the standard of devotion in the Church of England. The Pope's Church—not the New Testament Church – is to govern the Church of England if this rebellion is to have its way.

Why We object to Reservation

The Sacrament of the Lord's Supper was instituted as a meal. The Bread and Wine are set apart solemnly, and are partaken of by those who are followers of the Lord Jesus Christ and desire to commemorate His death on Calvary until He [illegible] in them as they dwell in Him, and faith is strengthened and union with Him and their brethren manifested. There is no sacrificial idea in the New Testament that teaches that Sacrament was given for any other purpose. It was a service that had to be followed as the institution of Christ, and those who obey His will realise His presence in the service. The spread of superstition in connexion with the Elements can be traced back to its sources. Men wish to have God in the concrete, and what is set apart for a sacred use soon becomes sacred itself. The end is identified with the means. And so the Roman Doctrine of Transubstantiation came into being in which the bread and the wine were transubstantiated into the Body and Blood, Soul and Divinity of our Lord Jesus Christ. Then they became objects of worship and the centre of many gross superstitions. The doctrine of the Mass, whatever it may have been in primitive times, obtained colour from the new teaching, and we have doctrines taught in connexion with it that are plainly repugnant to the Word of God. Later such services as Benediction sprang into being, and the people were blessed by Christ in the Sacrament and the Elements were exposed for worship. We see in this teaching all that is opposed to the Evangelical conception of God and His dealing with His people. The Priest who must be in the Succession consecrates the elements which are by his action changed into something that is Divine; they have with them a power they had not before; they then become objects of worship and are adored. The Tabernacle which contains them becomes the local home of God, and Our Lord has been called "the Prisoner of the Tabernacle." If this be true then the New Testament is no guide to Truth, and we are forced to reject the whole system on which the Reservation practices are founded.

A Subtle Heresy

It is well known that the Bishop of Birmingham at a meeting of Modern Churchmen set forth the view held by some that

the Sacrament of the Lord's Supper was not instituted by Christ to be used in remembrance of Him; but was the institution of the Church. We have repudiated this view wherever it was propounded, for we accept the plain teaching of the Gospels and St. Paul. We are told that if we are prepared to support the Bishop of Birmingham in his action against the local rubric we are bound to accept his teaching, or if it be preferred the teaching he set forth on this question by modern scholars on the subject. The appeal is made to those who reject a modernism which is not of the New Testament to show their rejection to be real by standing by those who teach a local Presence in the Elements after consecration. The plea is too subtle to be convincing. We are opposed to the superstitious use of the Elements and all it connotes, and we also fight against teaching which undermines the trustworthiness of the New Testament narratives. Because we will not follow error in one direction we are not bound to follow it in another direction. The World's Evangelical Alliance upholds as a great privilege the truth of Holy Scripture and looks to it as the final court of Appeal in all matters of Faith and Morals. And precisely because Holy Scripture is opposed to the Modernist conception of the institution of the Supper of the Lord and to the superstitions associated with Reservation, we oppose both, as we are constrained to set forth only that which is in accord with the New Testament. Truth is attacked on many sides, and the repelling of the assault on one flank does not mean a weakening of the defence of the other or inability to defend it against a frontal attack. It is not the duty of those who stand for God's Truth to permit error to come in to the citadel in order that we may drive out other error. No! the Truth of God is one, and as such we are bound to keep it one.

Prayer Book Revision. The Bishops have met and have discussed in private, Prayer Book Revision. We do not know what conclusions they have reached, but the Birmingham outbreak and its consequences have altered the entire outlook. The Archbishop wished for a period of peace and prayer until they had concluded their work. The men who have been broken have used it to dig themselves in and to proclaim more loudly their determination to continue those practices that have found no support in any resolution of the Houses of the Church Assembly. The people of England now see what is at stake. They observe the rapidity of the growth of hostility to the Reformation among the Anglo-Catholics and the determination to undo the work that has been enshrined in the formularies of the National Church. The Church of England is not a Church detached from the State and all that concerns its religious teaching is the concern of all citizens. The Non-Episcopal Churches share with it the Truth of the Gospel, and when the time comes, if the Revision Proposals accepted by the Church Assembly are found in opposition to the conditions on which the Church of England has worked for the last more than three and a-half centuries they will make their voice heard in Parliament. Nothing that the Church Assembly adopts can become law until it has received the consent of Parliament. And we believe that the Bishops will be slow to admit into the Revised Prayer Book anything opposed to the essential Protestantism of a Nation that has been tolerant of all forms of religious profession in the Nation, but looks otherwise on the Church of the Nation repudiating its trust and accepting the admission of teaching which is fundamentally hostile to its formularies. We pray that God will so guide the deliberations of the Bishops that they may be able to restore peace and the spirit of obedience by the insistence upon the Truth revealed by God before it became corrupted by the introduction of unscriptural ideas.

"No Tamers." We live in strange days. Two young people, one a Roman Catholic and the other a member of the Church of England desired to be married in a London Church. The Incumbent refused to solemnize the marriage which was duly contracted in the Registrar's Office, and the Incumbent afterwards blessed in Church the wedding. The Incumbent followed the

course he adopted as he thought that as the Church of Rome would not acknowledge the marriage as valid in its sight he ought not to solemnise it and therefore left that to the Registrar. As the Roman Church does not recognise as valid in its sight the Registry marriage the position of the contracting parties is not better and the Clergyman by giving his blessing to the marriage pronounced the acknowledgment as far as it could be given in the circumstances of the validity of the union. We confess that we do not understand the action of the Clergyman. Was he so anxious that a wedding solemnised by him should be called invalid by the Roman Church that he did not wish to have his Church insulted by Rome, while ready to have Rome smile on the blessing that he gave the newly wedded? We do not understand the situation. The well-known Jesuit Priest, the Rev. Francis Woodlock, says the jurisdiction of the Church is over the Roman Catholic partner who is not married with ecclesiastical validity unless in the presence of the Parish Priest and two witnesses, and adds: "This denial of ecclesiastical validity to the marriage of Roman Catholics in Registry Office or before non-Catholic Ministers occasionally explains the rare cases of divorced persons being re-married to another partner in a Catholic Church—the divorce obtained in the Civil Courts being subsequent to a 'register' or 'Non-Catholic' ceremony, which the Roman Catholic Law regarded as invalid."

The Claims of Rome Rome objects to divorce, and will not re-marry divorced Roman-Catholics. But according to the letter we have quoted she is perfectly willing to re-marry divorced adherents of her Church provided they have been married by the Registrar or by a Non-Catholic—he ought to have written Non-Roman Catholic—Minister. In other words, Rome denies the real validity of the former marriage, and then acts as if it had never taken place—thereby saving face. Then he goes on to say, "Marriages of Non-Catholics—whether before the registrar or their minister of religion—are of course regarded as valid, and in the case of two baptized persons as 'sacramental.'" Where are we? Are these marriages ecclesiastically valid and sacramental, and if a divorce takes place and one of the parties become a Roman-Catholic, is re-marriage possible in a Roman-Catholic Church? It is hard to understand the theory, although we are aware that consent is the basis of all marriages. Then again we find that Rome at least conditionally re-baptizes converts from Protestantism, and is she sure that the so-called baptized are sacramentally married as Protestants? We do not think that Rome re-marries those who have been married and afterwards been baptised by her Priests. The reason is plain. They will not deny the validity of their marriage. The whole situation is based on a casuistry that would be intellectually diverting if it did not offend our moral sense.

"The Commission of Christ" It is now being acknowledged that the pause in the Lambeth discussions on the Lambeth Appeal signalises a breakdown in the negotiations. We read "if Nonconformist Ministers accepted Episcopal ordination the intention of the English Church would manifestly be to confer upon them the office of a priest; that is to say, a ministerial authority different in kind from that which they had before. For priesthood is what they never claimed to possess, and never desired to exercise." It is true that Nonconformist Ministers never claimed to possess priesthood in the sense defined by this writer. And the Christian Church has no sacerdotal caste or system. They claim to be part of the Ministry of the Word and Sacraments in the Church of Christ as laid down in the New Testament, and make no claims to any priesthood other than that shared by the royal kingdom of priests. There then is something essentially different to the Commission of Christ as understood in the New Testament in Episcopal Ordination. It is not a mere question of regularity—it implies an entire difference of function and a super-added gift, and we do not therefore wonder that the claims thus made were formally rejected by the non-Episcopal Ministers. We can never have the reunion of the Churches

when the acknowledgment of the sacerdotal claims is required by those who will exercise their ministry in the United Church. Not only are the non-Episcopal Ministers required to disown the completeness of their old Ministry—they must acknowledge a "character" Ministry which they reject with all their souls. We are indeed sorry that this section of the Anglican Church is sufficiently strong to neutralise the influence of those who have a wider vision and a more faithful adherence to the teaching of the New Testament. One day, we are certain, wiser and more Scriptural conceptions will take possession of those who desire to follow Truth.

The Presbyterian Hymnary

We are glad that the criticisms of the new Hymnary in preparation by the Presbyterian Churches have had regard paid to them. We are old-fashioned enough to believe that Scriptural phraseology and New Testament doctrine should regulate the teaching even in the Hymns that are sung. A prominent member of the Hymnary Committee, while deprecating premature criticism, informs us, "I am glad to inform you and all interested that Cowper's famous Hymn, 'There is a fountain filled with blood' has been restored at the unanimous request of the Churches concerned, and that the book, while of necessity comprehensive of various schools of religious thought, is as rich as any of its predecessors in hymns of a strictly Evangelical character. Some, such as Charles Wesley's 'And can it be that I should gain?' appear for the first time in a Presbyterian Book of Praise, and a special section for Mission Services has been introduced." We are unfeignedly glad that the Churches have unanimously desired the reintroduction of Cowper's Hymn and that the Committee will do justice to the claims of Evangelical Christianity, which is still the backbone of our religious life. We know a little of the difficulties of compiling a Hymn Book, but it will be a bad day for Christendom if the Evangelical Churches discard those songs of penitence and praise that have been a help to millions who love their Bibles and the Truths they teach.

Reunion with Eastern Churches

We have received a leaflet entitled "The patriarchs in England," which purports to give an account of the visit of the Eastern Patriarchs to England in connexion with the Nicene celebrations. We notice that the Archbishop of York claims that a Bishop of York was present at the Nicene Council, whereas Dr. T. H. Bindley, a well-known Anglican theologian, declares that Britain was not represented so far as our knowledge goes. "This is the more remarkable because British bishops had attended the Council of Arles in 315 and the Council of Ariminum in 359." But this is a minor matter. The Patriarch of Alexandria has let it be known that he sees no fundamental objection *per se* to the permitting the reception of the Sacraments by members of either Church when in emergency from the other's minister. We are glad when all narrowness of this kind is broken down, but we have failed to see any reference to the Greek Patriarchs communicating at any of the Communion Services at which they were present. To exalt the old precept, "necessity knows no law," into a real inter-communion is a poor road to unity. There can be no visible expression of unity between Churches until it is sealed by joint participation of the Supper of the Lord. There is evidence in this leaflet that the visitors were carefully presented with one side of Anglican Church life and saw little if anything of any other side. And they were much less in touch with the Free Church life of religious England. The pamphlet concludes with a quotation from the Roman Catholic *Universe*: "Where Peter is there is the Church, and through Peter the Pope, his successor has been endowed with his high prerogatives by Christ Himself." It would seem that whoever is responsible for its issue sees in Reunion with the Eastern Churches a barrier to Reunion with Rome, and in this respect there is a grave conflict of opinion among Anglo-Catholics. We do not believe that the path to unity outwardly expressed lies in Reunion with Rome or the unreformed Eastern Churches.

Rumania The Roumanian Government is striving to pass a Measure that will regulate the position of the Churches that work in its territory. Provision is made for religious liberty and freedom to organise for Home Churches, but nothing is said about the Baptist Church, which has many thousands of adherents. On the Continent unrecognised organisations are subject to police regulations, and a number of restrictions to which we are happily strangers. Religious liberty is guaranteed in the Constitution of Roumania, but religious equality is another matter, and to be left outside the nine recognised bodies and be placed on a different basis means a certain political inferiority and subjection to disabilities that are entirely foreign to the freedom of Christianity. When we remember how long many Churches suffered disabilities in England, we do not feel inclined to judge too severely the action of Roumania, but it must be remembered that in the second quarter of the Twentieth Century thought is very different to what it was even a century ago, and States are judged by their attitude to the rights of conscience. The Baptists are not the only group that has been unprovided for in the proposed new Law, and we hope that the Measure will be enlarged in its scope so as to give equal privileges to all the Churches and communities that have definite religious ends in view. By so doing Roumania will honour herself and win respect for her Constitution and its administration.

World Peace We all wish to see world peace not an object of aspiration, but a realised fact. War is a curse, and the basis of peace can only be laid by international goodwill. Christianity should be the great bond of peace, and if the Churches of all countries agree that they will strive for peace and friendship we shall go a long distance towards achieving the end. The United States of America stand in a unique position in the world, and with their influence can do much to mould opinion. We have always regretted their abandonment of the League of Nations, and have welcomed every sign of a return to interest in European affairs—for now no Nation can stand outside the stream of world events. The Federal Council of the Churches of Christ in America has issued a long Manifesto on the subject of world peace, and its last may be said to be in the two sentences: War is the most colossal calamity and scourge of modern life. War is not inevitable. Its special aim is to teach young people the duty of seeing that they have a part to play in the preservation of peace, and by framing an adequate programme of education to bring home the duty to all types of children. There is much to be said for this plan, as the root ideals in childhood have a tremendous advantage over those acquired in manhood. For us, much as we hate war and seek peace, we are convinced that the only real remedy for the bellicose spirit that lies behind international strife is the possession of the mind of Christ. When the people are won to Christ the Will to war will cease.

Germany and England We are thankful to find both in England and Germany a desire for friendly co-operation. We really cannot do without one another, and Germany has a contribution to make to the well-being of our country, and we have a contribution to make to the well-being of Germany. In the inevitable struggle of the ideals that gave rise to and prevailed during the war and after, even those who had close links with Germany drifted apart, and we are now coming together again. The first approach ought to be through the Churches, or rather the Christian communities. We suffer from the fact that there is very little ecclesiastical interchange between German and British Churches. There is no federation of the main bodies or Common Synod in which they meet. The World's Evangelical Alliance has worked with the German Branch and the cordial relations of the past have been resumed. We must lay aside all bitterness in every form if we are to make our unity real in Christ. When we see scientific bodies working together there ought to be no difficulty in Christian bodies showing to the world their essential unity.

We have all been chastened by the war, and in the spirit of Christ let us be one in proving we are members one of another.

The Industrial Outlook. No one who has followed the proceedings of the Coal Commission can be free from anxiety as to the future of the trade. We are one of the greatest of our industries unable to sell at economic prices the coal produced, and the State has had to make good deficits, while a remedy is being sought for the better working of the Mines and the better relations between employers and employed. We are unable to see a way out of a perplexing problem that is puzzling the minds of those most intimately acquainted with all the facts. But of one thing we are certain. The Spirit of Christ can do what negotiations on a merely economic basis cannot effect. The great changes in the sources of power have brought about a diminution in the demand for coal, and the industry may not be able to maintain so many men as in the past. Then we are still suffering from commercial depression, and it is impossible for other trades to absorb men thrown out of employment in the mines. These two facts trouble the minds of those who wish to see contentment in the Collieries and a spirit of mutual accommodation at work. The Coal Commission has made our people familiar with facts that have not always been borne in mind, and public opinion will exercise a great influence in moulding the future. It is our duty to pray that a way may be found out of the troubles, and when we pray we do far more than by any other means to win for ourselves the mind of Christ which we insensibly pass on to other people.

Agonisation and Organisation. No sentence in the striking address of Mr. Scroggie at the Queen's Hall made a deeper impression than his remark of the easier way of organisation as contrasted with agonisation. In our experience we have seen plans made and worked out, all emergencies provided for and every detail laboured until so-called completeness was attained. Then there came the collapse because there was no real life behind the organisation. The strength of the leaders had been thrown into organisation as an end in itself, and the machine seemed everything and the object was forgotten. When we are dealing with men and women, and all religous work is essentially personal, we can never afford to lose sight of the fact that life is everything and organisation only counts when it is the channel of real spiritual life. And the attainment of that spiritual life which alone can only be achieved by leaders and others getting into touch with God and communing with Him. We can never win souls for God and send workers into the Kingdom by mere machinery. We have to get in touch with their souls through personal agony and devotion to the service of God. No Christian worker can be a mere cog in the great Church machinery—he or she must be a living personality on fire with love for souls and God. The power comes from on high, and the worker who lives in and for God derives his real strength from his agonising earnestness in the service of God. And that is not an easy task to be considered ended at any time. It is continuous and is the obsession of the worker—the check upon injudiciousness—the guide to wise action. If we prayed and thought more instead of organising overmuch we should see great things in the Churches.

Wanted—a Leader! Man looks for a leader, and in the present religious confusion the cry is for some one to lead us to higher and better things by his consecrated wisdom. It cannot be forgotten that in the eighteenth century the wisest men held that religion had lost its grip on the people and the end of Christianity seemed at hand when the Deists appeared to triumph in their controversy with the Christians. But God raised up Wesley and Whitefield and the tide was rolled back, and the great Evangelical Revival began. To-day we are faced by the inability of Science to meet the intellectual needs of an age that utilises its discoveries, and the death of the old Materialism which we inherited from the

Nineteenth Century is proclaimed in our Universities. But mere philosophy does not carry us far, and the judgments of the Lecture Room are not at once reflected in the thought of the people. We need not so much a human leader, but greater trust in the Captain of our salvation. The battle for Christ and His Church is a soldier's battle, and the success of any outstanding man who brings together the scattered forces depends on their spirit of loyalty and devotion to the great Head of the Church. Too much trust in leadership of an earthly kind can lead to diversion of love from the Leader Himself. The one and best way for meeting the religious indifference with which we are surrounded is by surrendering ourselves wholly and entirely to the Saviour and asking Him to use us in His service. In God's own time and by God's own way we shall be sent one who will lead the faithful.

The Officers' Christian Union Few bodies show such striking figures of growth as the Officers' Christian Union, which instead of having 603 members as in 1919 has now 1,648, and the associates have increased from 80 to 1,324, its little Quarterly, "Practical Christianity," has all the signs of being representative of a real life work which has at once vision and perseverance. The men who are attached to the Union are men who have to deal with men and have faced the experience of the Mess and the life of the Army. They are not "soft," but men of grit and power who realise that life cannot be really experienced apart from God. We as a Nation owe much to the Christian soldier who has braved criticism and witnessed a good confession before their comrades. We rejoice to know that the number of such men grows steadily and we pray that their witness may be richly owned and blessed by God.

Death of Cardinal Mercier The death of Cardinal Mercier means the passing of the most prominent Roman Catholic Ecclesiastic on the Continent. He was a brilliant thinker, a devout believer in Roman Catholicism, and a high-minded patriot. More than any other Roman Catholic Prelate he seemed to understand the movements of our times, but he never wavered in his insistence upon the Roman Catholic doctrine of Papal Supremacy and infallibility. It was natural that when Lord Halifax failed to secure support for his Reunion with Rome plans, he should have sought "Conversations" with Cardinal Mercier. What surprises us, is that the Archbishop of Canterbury should have officially recognised these "Conversations" and have consented to only one school of thought in the Church of England being represented among Anglican Members. We do not know what course will now be followed by His Grace and his advisers, but we sincerely trust that the facts will be fully placed before the people of England. We do not believe that the Archbishop is ready to surrender the historic position of the Church over which he presides—we know Cardinal Mercier yielded nothing essential from the Roman standpoint, and we wish to know how far Lord Halifax represents his colleagues.

Metropolitan Free Church Federation The death of our friend, Rev. F. A. Rees, who was the able and beloved Secretary of the Metropolitan Free Church Federation, created a vacancy which it has not been easy to fill. Few London posts command so much influence as that Mr. Rees filled. We are glad and thankful that he has been succeeded by one of like spirit and outlook, the Rev. Samuel Horton, who has not only filled the Chair of the United Methodist Church, but has been one of the most efficient Presidents of the Federation of which he has now been elected Secretary. Mr. Horton comes to office at an anxious time, but the annual meeting of the Federation held at the City Temple on Monday, January 25th, showed that he will not only be strongly supported by London Ministers, of whom some four hundred were present, but that a spiritual as well as practical programme of work can be relied upon.

These meetings were responsible for an outspoken address by the incoming Presi-

dent of the Federation, Rev. R. Moffat Gautrey. Dealing with the question of Christian Reunion, he said :—

> He never dipped in the hope of its success. The divergence between the Church and the External conception of religion was so wide that it could not be bridged except by compromising conscience and sacrificing principle. He could not assent to the dogma that salvation was by sacrament. He could not place in a priesthood which daily offered the mass as a renewed sacrifice for sins. He had no confidence in a sacramental expression of holy orders, wrought by conjectural relationship with an unbroken line of episcopacy. To accept these sentences he should have to do violence to his own intelligence, and to give the lie to his own experience of the grace of God.
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> It was no use beating about the bush. If he had the chance he would tell the Bishops plainly that Free Church ministers could no more afford to be reordained than they could afford to be rebaptized. Either suggestion had implications of infamy, and such was equally an insult to an honest man. Their Churches existed because God willed them to exist, and they held the deposit of truth which He committed to them as trustees for the generations yet to come, and they dare not betray the trust. It was a magnificent thing to hold their commission direct from their Lord the King. He had the profoundest pity for the man who must needs go cap in hand to the Vatican at Rome and humbly and respectfully request the Pope of his large magnanimity kindly to recognise him as an authoritative minister of Jesus Christ. He could not measure the chagrin of Lord Halifax and party of English Churchmen who once went on that egregious errand and were turned from the doors as hireling impostors and no true shepherds of the sheep. Serves them right? If he never owed a Pope of Rome a vote of thanks before he owed him one that day, when he sent that party packing, and told them they were not even within sight of the apostolic succession. The true minister of Christ needed the *imprimatur* of neither Pope nor Presbyter.

The Need for Controversy

The Evangelical Alliance is in the fullest sympathy with the spirit and work of the National Church League, which is filling an important place within the National Church as representative of the Evangelicals, and the vigorous, and wise, champion of Reformation doctrines. It is a Church organisation which had the profound sympathy of such men as the late Dean of Canterbury, Dr. Wace, and Prebendary Webb-Peploe. We are thankful to see in the current issue of *The Church Gazette*, the monthly organ of the League, the following comment on the question of Controversy :—

> There who are of opinion that Evangelical Churchmanship should not give expression to their views in the manner which is sometimes described as "controversial," may with advantage have their attention drawn to two recent statements. Lord Halifax, at a gathering of Roman Catholics in Louvain, declared that he had twice within the last ten years publicly stated that the Pope had by divine right the position of primacy in the administration of Western Christendom, and that the statement had not been met with any kind of protest. The statement is so flagrantly opposed to fact that probably no one in authority thought it worth while to contradict it. No doubt Evangelical papers have pointed out the truth in regard to the matter, but it has not been done with sufficient vigour to impress itself upon Lord Halifax, hence his declaration to a Roman Catholic audience that it has been received without protest. This example shows the importance of not allowing any statement of such a nature to pass unchallenged.

But all the statements to-day calling for challenge do not emanate from Roman or Anglo-Catholic sources. The challenge has to be given to some finding utterance on professedly Evangelical platforms. Quite recently—at the Birmingham meeting of the Liberal Evangelicals—who have adopted the title of Anglican Evangelical Group Movement—Bishop Barnes, whose determined hostility to Anglo-Catholic practices is to be commended, set forth his well-known views. After commending the Liberal Evangelicals because their movement "enabled them to stretch out their hands to Nonconformists," he said : "While the old evangelicalism did a great and glorious work, we needed to-day a new evangelicalism. By the mere lapse of time the old evangelicalism became uncouth, its outlook became narrow, its social sympathies dried up—a most serious matter—and it almost proscribed theological progress." Canon Storr, and other Liberal Evangelicals, made similar statements at the Church House, Westminster, meeting of the Group Movement. Instead of controversy being undesirable vigilance is called for and emphatic challenge of views which are not in accord with Gospel teaching.

World Mission Notes.

The Great Leaders' Conference

Most members of the Church of England, interested in Foreign Missions, were surprised to learn that the largest attended Conference ever organised was being held in the Central Hall, Westminster, during the last week of January. The Church of England has a Missionary Council in connexion with the National Assembly, and under the Chairmanship of the Bishop of Salisbury the Council determined to have surveys made of the present position of Anglican Missions in India, Africa, the Far East and Moslem Lands. These surveys were made by experts in close touch with the workers in the Field and they have been published as calls from the different spheres. Of necessity in some respects they cover the same ground, for the Moslem World has to be Evangelised in the three other centres of Missionary labour. We have read the Calls and find in them the record of unique opportunities open to the followers of the Cross of Christ in this day of crisis.

The Character of the Conference

Between two and three thousand representatives have come from all over England, Wales and Ireland. These are attached to all sections in the Church of England and come more or less as practical home workers in Missionary effort. They are not ignorant of the needs of the fields or of the home resources from which support is drawn. They will hear the Calls expounded and will separate into groups to discuss different aspects of the work. They will learn that hundreds of men and women of the best type are needed, and the amount of money that must be provided if what seems elementary duty is to be done will run into hundreds of thousands of pounds. The demands may seem exorbitant, taking into consideration what the Missionary Societies are doing at present and the difficulties that are being faced, but no one who has read the literature can fail to see that it is a case of "now" or "too late."

The National Church and Its Societies

The Church Assembly has its Missionary Board, which is neither a collecting nor an administrative body. The Missionary work of the Church is done by voluntary organisations that supply funds, send Missionaries, and in some cases direct the local work in the field. But all Church work is under the care of local Bishops who are the chief ecclesiastical authorities. Some hold that the Church should do its own Missionary work under the direction of an official Board, but with the divisions of Anglicanism this is inadvisable, if it were possible. The Societies undertook what the Church cannot or could not do and by their enthusiasm and devotion have done great things for God. The C.M.S., B.C.M.S., and C.E.Z.M.S. represent Evangelical Church work in the Mission Field, and their labours have been much blessed by God. Any attempt to officialise the Missionary work of the Church of England would inevitably lead to disintegration, and donors would be slow to give money to be expended on efforts that are not based on their deepest convictions as to the teaching of the Word of God.

The Moslem World

Undoubtedly the most extraordinary and outstanding feature of the non-Christian world to-day is the changing face of Islam. Those who are most deeply versed in the subject know that it is impossible to generalise on the subject, but the exile of the Caliph and abolition of the Caliphate have made a profound change. Then the impact of modern civilisation on Islam throughout the world has brought alterations that modify profoundly its outlook. Side by side there is a strong return to puritanism as the Moslems understand it, and the whole system seems to be in the melting-pot, while its missionaries are showing increased zeal in striving to convert heathen tribes to its Creed. It is very difficult to estimate all that is occurring and the recent composite work on the Moslem World is remarkable for the conflict of opinions on the part of

experts. It could not well be otherwise, for no two men working in far-removed centres see similar conditions, and therefore their conclusions must differ.

The Antidote to Islam There is no doubt whatever that the best protection against the progress of Islam is the strength of the Native Churches. In Africa where Native Christianity is strong, Islam makes little headway. Where it has not permeated native life the people become subject to its sway. If we are to save large tracts of Africa from becoming Mohammedan we must stretch our lines and enlarge the sphere of our operations. The wonderful story of Uganda shows how in a district where otherwise the might of Islam would be most likely to make deep impression it has done very little indeed. It is easy to speak of the disintegration of Islam, but disintegration may be a greater evil than continuance, unless the peoples are given the Gospel of our Lord Jesus Christ.

Anglicans and other Missions Readers of these Calls will be struck by the fact that the Missions of the Anglican Communion represent only about one-seventh of the Missionary enterprise of the Reformed Churches. The Church of England to us in the Home Land seems so much stronger than other Churches that we may easily think that it does the greater part of Missionary work. But it must be remembered that the Continent and the United States as well as Presbyterian Scotland are all engaged in the glorious work, and Anglicanism is in some of the most fertile fields only a small Missionary factor. And it is pleasant to read in the Calls of the friendly relations between the different Churches who occupy the same or neighbouring territory.

Missionary Co-operation Miss G. A. Gollock, in the International Review of Missions, tells in a fascinating article of the development of co-operation during the fifteen years that have passed since the Edinburgh Conference of 1910. Miss Gollock truly says: "The story told in these pages has been presented in terms of council, conference and committee, of survey and report. This is inevitable—but it misleads. These things are but general terms for individual action, the material form in which spirit is enshrined. Co-operation has its source in the heart of man. Its end is not found in economies effected, in organisations multiplied, nor even in the collaboration of race with race. Its true value lies elsewhere. It lifts men out of selfishness into shared interests, it develops a group mind richer than the mere total of its contributory elements, it creates a fellowship which submerges differences, it relates single—perhaps—diverging aims to one Divine Purpose for mankind."

The Power of Prayer We believe that in united Prayer much more is effected than in mere organisation. Throughout the Missionary World the Universal Week of Prayer has prepared the way for the outward expression of Unity, and we are thankful to God for the privilege of having organised the Week of Prayer in so many lands long before the ideal of Unity had taken possession of the Home Churches. There was a preparation for Unity that craved for a manifestation and found itself increasingly manifested as the years passed. Miss Gollock says that the world is crying to-day for the healing work of those who, as was said at Edinburgh, "loathe to differ and are determined to understand." True understanding can only be attained by the cultivation of the spirit of Truth and Love. That has been our motto. We must uphold Truth and Love, all those who aim to follow Truth even if we do not see eye to eye with them. In God's own good time we shall have the fuller vision and the understanding heart. We can only reach this on our knees.

China China is still the problem that puzzles statesmen, and weekly presents new features. Missionaries have returned even to districts where a few months ago it seemed impossible for them to resume their interrupted work, and the anti-Christian phase of the anti-foreign movement appears to be passing. It is too soon yet to visualise the immediate future, but there are signs that the doors that are open will not be closed and that the Native

Churches will stand firm by their faith. We certainly have reason to thank God for the protection He has given His servants and the perseverance of Faith that has characterised their action. We believe that they are right in not demanding extra territoriality for themselves even if this involve risks, and are glad to see the wisdom with which they are meeting the whole situation. China needs our prayers as it has never needed them. May God make even the spirit of hostility a means to the increase of His Church.

The Duty of Chinese Christians In an able review of Critical Moments in the "History of Christianity in China," Dr. MacNair told last November the Missionary Association of Shanghai: "The critical moments of the past show the need, nay, the necessity, of purity of faith, unity of presentation and dissociation with those elements which are essentially political and material instead of religious and spiritual. How these objects are to be attained and the present critical moment safely passed must require careful and patient study, much prayer, meditation and co-operation. Only so can we avoid further shallows and miseries." We agree. The Faith of the Gospel must be presented in its purity and with a unity born of a common experience. It will be impossible to win China for Christ unless the Evangelical witness is clear, emphatic and truly Scriptural.

A Chinese Leader on Christianity Dr. Lo, Vice-President of the China National Christian Conference, recently said: "We have swallowed Christianity; hereafter we are going to digest it. We are going to colour Christianity with the Chinese spirit. Christ was an Oriental, and Christianity can best be understood by orientals, for it has an oriental background. I believe that it will shine with a new light among oriental people who have a responsibility to contribute that which is original and a boon to mankind." As we read these words we realised the evils as well as the benefits of race consciousness. To give Christianity a national colour may very easily mean the corruption of Christianity, and to lay stress upon what you contribute to God runs the risk of forgetting what God does for you. The Scriptural view of the relation between the sinner and his Saviour is—our Lord gave Himself to save man and man is bound to give himself wholly to his Saviour. Race or personal pride is certain to bring evil consequences.

General Feng If there be one man who is a mystery to those who wish to be his friends that man is General Feng. It is very difficult to follow the tortuous paths of Chinese militarism and to sift the wheat from the chaff in the reports received. Dr. Grenfell, who knows the General, bears high testimony to his character, many of the Missionaries believe whole-heartedly in him, and other authorities find it very hard to accept him as a conscience-guided man. He has done great things and has been assailed by many enemies. He has shown himself honest when others fail to observe the laws of honour, and he has certainly a Cromwellian hold over a great part of his Army. We can only pray that what is good in him may be strengthened and what is opposed to the mind of Christ may be removed. His name means much to large bodies of Chinese Christians. On the other hand, we are told that the warring generals affect very little the life of the greater part of China, as Generals are fighting for their own hands and their troops are mercenaries—ready to desert from one side to the other in accordance with their interests.

The Future of Africa The pathless wilds of Africa are fast becoming of greater moment to the world at large. All is changing and changing rapidly. Unless Africa be led to Christ and her peoples educated the old civilisation of the West will be gravely threatened. Africa is developing and every year sees great advance. Mr. Oldham said at the Laymen's Missionary Conference: "The vital question is whether in that effort which will be undertaken, to shape the influences playing on the lives of the primitive peoples, Christ is going to be left out altogether, or whether that great Friend and Helper and Saviour of the human race is going to be the inspiration and power of the whole movement?"

Books Worth Reading.

DR. GARVIE'S CONFESSION OF FAITH—THE CHRISTIAN DOCTRINE OF THE GODHEAD. By the Rev. Principal A. E. GARVIE. (Hodder & Stoughton. 16s.)

Dr. Garvie has written a treatise on the Godhead, and it is but fair to say that the book comes straight from his heart and is unlike any theological volume of its type that has come under our notice. He has, in fact, given us a Confession of Faith and has spoken with a frankness and a hesitation at times that leave no room for doubt as to his opinions. It is extremely hard to classify the author, for when we believe that we have placed him in a certain school of thought, he immediately shows, beyond a peradventure, that he is as much at war with that school as with those to which he is fundamentally opposed. All this proves him to be a thinker, we do not say of studied independence, but of outstanding individuality. He approaches every subject from his own point of view and the conclusions he reaches are determined by his own personality, which strongly stresses every conviction and every statement he makes. It is not too much to assert that Dr. Garvie will find very few to follow him everywhere and fewer still to disapprove of all he asserts. He is modern to the finger-tips and "modernists" will rejoice at and regret equally what he sets forth. He is in some respects most conservative—in these days when anything not revolutionary in theological thought is written down as "reactionary," and yet he draws conclusions that are far from conservative.

In a book of this size and range of thought—for it touches practically every branch of theology and a good deal that is not theology—we cannot in a brief notice deal with more than a section. And we select his opinions on the New Testament and its contents. "The writer remains convinced," with Headlam, "of the substantial historical accuracy of the Synoptic Gospels, without in any way committing himself to any doctrine of inerrancy." On the Fourth Gospel he writes, "To maintain his (St. John's) authorship is greatly to increase the difficulty of maintaining the historical value of the Gospel. While in dealing with this Gospel the writer is always mindful that interpretation blends with testimony, yet he holds that it may legitimately be used to supplement the synoptic representation, which a study of the Gospels for many years has convinced him is itself one-sided owing to the limitations of understanding and sympathy of those from whom their contents are derived." In the course of the book he frequently quotes St. John as authoritative and at times he might be considered to be a defender of the substantial accuracy of the Fourth Gospel.

On the Virgin Birth he writes that he "does not feel justified in a confident denial or affirmation of the fact, although he leans to the latter." He believes in the Resurrection, and defends the fact in the face of the many attacks made upon it. "To substitute the Greek idea of the immortality of the soul for the Hebrew idea of the complete restoration of the human personality, and yet to continue using the word resurrection is to palter with words." We heartily agree. He believes in miracles, and yet he will not accept the raising of Lazarus as told by St. John. "What does seem in the highest degree improbable is that a body already decaying should have been restored to life; and that we must assume that there is some mistake in the narrative in John xi. 39." He looks upon the Feeding of the Four Thousand as a doublet of the Feeding of the Five Thousand. His discussion of the nature miracles proves that his belief in the accuracy of the Evangelists is conditioned by his own thoughts of the probability of miracles occurring which run counter to his conviction that there is a limit to their possibility, and he finds refuge in the probable incorrect reporting of events by the Evangelists. But it is plain that his own mind is on this matter more or less in a fluid state, for it would be wrong to class him with the many who rule out nature miracles as impossible. Dr. Garvie is nothing if not frank.

On the subject of Redemption he is ready to consider all the Gospel passages without

having recourse to the suggestion that crucial texts are interpolations, and he tells us that "the face of Christ is mutilated and the grace of Christ is obscured by any interpretation of the Cross, as the writer's study of the Gospels has forced him to recognise that, not in the teaching, example or companionship, but mainly in His sacrifice He fulfilled His vocation." "The Cross expresses the divine judgment as it assures the divine forgiveness, and for moral completeness the one is necessary to the other. God does not merely pass over sin, treating 'mankind sinners' with moral indifference, as though their sin were of no consequence to Him. He forgives sin. That is, He condemns it, and in condemning it shows the necessary moral reaction of His perfect character and purpose against it; and His holy love in forgiving separates the sinner from that condemnation, if he will by echoing the divine judgment separate himself from his sin." We do not consider that this is a full statement of the New Testament teaching on the Cross. And we are glad to find that he quotes Dr. Denney with approval, and in in general sympathy with the views of this great teacher on the crucial point that there is something dreadful and mysterious in the death of Christ Who died for us.

We deeply regret the tendency in the volume to attribute to error in the Gospels what he cannot accept as true. While Dr. Garvie writes reverently on the knowledge of Our Lord, yet he rules out certain instances of that knowledge as untrue. "That Jesus knew how many husbands the woman of Samaria had had is altogether improbable; that He was aware that He was in the presence of one with an uneasy conscience is altogether probable." We quote this as characteristic of much that is in the volume, and again ask is the subjective feeling of probability and improbability to be the ground of our rejection or acceptance of what we find in the records of the New Testament? The limitation of the earthly knowledge of Our Lord has become a basic principle of much of our modern writing on His work and Person. We do not find such limitations laid down in the New Testament, and to quote the one text that mentions His ignorance of the day and the hour of the coming is to build on a very slender foundation. We are firmly convinced that no good purpose whatever is served by [illegible] of Modern Thought by running away from the plain statements of Holy Scripture. That thought changes is evident to Dr. Garvie, for he shows that the theories governing the thought of yesterday no longer hold, and to-morrow will overthrow the hypotheses of to-day. We have no fear of the discoveries of man's investigations for what is true can never be in conflict with Truth, and we wish that Dr. Garvie had shown himself less dependent on so-called "improbabilities," and had preserved a certain agnosticism as to the confident assertions of the human mind being able to measure the Divine. We are sorry that we have to leave untouched a great part of a book that evokes cordial disagreement with many of its assertions, and yet we cannot but think that there is an atmosphere in this work that has been absent from some of the earlier utterances of its author.

HONEY FROM MANY HIVES. Compiled by LADY LENNARD. (Robert Scott. 2s. 6d.)

Lady Lennard, who breathes the glorious Devonshire air in her charming home at Kingswear, has incorporated its benefits into her fascinating volume. We have seldom come across an anthology and collection of stories at the same time so carefully selected and showing a highly cultured mind combined with wide reading. Lady Lennard tells us in the Preface that the stories have been told at various times to girls of all ages, and have led some of them to think for themselves over the great problems of life, and to be more useful and happy. To test the up-to-date character of the volume we looked first to see if the touching sentences of Edith Cavell's last words—"Patriotism is not enough. I must have no hatred or bitterness to any one"—were included, and we found them under "A Modern Heroine," with a brief account of her death. But the book is full of useful anecdote, and while dedicated to girls, for Lady Lennard is a keen leader in the Girls' Scout movement, it will be found invaluable to all.

All books for review under this heading should be addressed to the Editor, "EVANGELICAL CHRISTENDOM," 19, *Russell Square, London, W.C.*1.